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THE British Grammar:

OR, AN

ESSAY,

In FOUR PARTS,

TOWARDS

SPEAKING and WRITING the ENGLISH LANGUAGE Grammatically,

AND

INDITING ELEGANTLY.

FOR

The USE of the SCHOOLS of GREAT BRITAIN and IRELAND,

AND OF

Private Young GENTLEMEN and LADIES.

THE SECOND EDITION.

ullum munus Reipublicæ afferre majus meliusve possumus, quam si Doceamus, atque erudiamus Juventutem.

CICERO.

LONDON:

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M.DCC.LXVIII.

TO

Her Most Excellent MAJESTY,

CHARLOTTE,

QUEEN of GREAT-BRITAIN,

&c. &c.

MADAM,

PERMIT me to lay at Your MAJESTY's Feet an Essay towards Speaking and Writing Grammatically, and Inditing Elegantly the Language of the bravest, wisest, most powerful, and respectable Body of People upon the Face of the Globe! Highly distinguished with the additional Glory of being the Vernacular Tongue of the most Virtuous, most Potent, and best Beloved MONARCH upon Earth!

A Language, MADAM, which has received fresh Lustre from its being now spoken by a QUEEN the Darling of a People, whose Tongues joyfully proclaim

their Gratitude, and whoſe Hearts (united in the firmeſt and moſt dutiful Attachment) will always exult to hear Your MAJESTY expreſs Your ineffable Goodneſs and all-attracting Affability in the refined and comprehenſive Engliſh Energy! in the manly Diction of BRITONS!

If the following Sheets ſhould have the Happineſs to be entertaining to Your MAJESTY, inexpreſſible Satisfaction will redound to him who has the Honour to be, with the moſt profound Reverence,

MADAM,

Your MAJESTY's

Moſt Faithful,

Moſt Obedient,

And Moſt Humble Servant,

The AUTHOR.

THE

PREFACE.

NOTWITHSTANDING the several Grammars of our Language extant, I have presumed to offer the Public one, under the Title of the BRITISH GRAMMAR *, being a Production of all that I judged worthy of their Acceptance and Attention, gleaned either from a Course of Reading, or deduced from a Series of Observations, the Result of many Years Practice. How it is executed, is not a Province of mine to determine: For, as it is far from my Intention to depreciate the Labours of those who have gone before me, to some of whom, every subsequent Writer must owe

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* English has been long the Language of Ireland, as well as of Great-Britain.

a Tribute; ſo neither ſhall I vainly or ridiculouſly cry up my own; ſince the former would be arrogantly aſſuming the Prerogative of judging for the Public, and the latter preſumptuouſly endeavouring to prejudice them in Favour of what ought really, and of Right, to be ſubmitted to their candid Judgment.

'Tis true, by advancing a new Plan, I may be charged with Singularity; and yet to avoid that Imputation in other Reſpects, I have, wherever I could keep Company with thoſe eſteemed the beſt Engliſh Grammarians, receded as little from their Plan and Diction, as Method and Preciſion would admit; being aware that there have been ſome peeviſh Mortals, who have rejected a Book, not only for its being differently, though better planned, but ſometimes merely for being ſomewhat differently worded from that with which they had been accuſtomed to converſe. And though no Art or Science ought to be ſtripped of its Garb, and forced to go naked to ſerve the Turn of Caprice; yet conſidering for whom I was chiefly writing, I endeavoured to render the ſtile familiar; and, as much as the Subject would admit, to avoid Terms which might appear either extraneous or diſguſting.

It is preſumed, that the ſeveral Notes or Obſervations will be of Uſe to thoſe who have made ſome advance in Grammar: But if it be aſked, whether any of them are to be repeted? I anſwer, that as it was not my Intention to dictate to the Teachers of Youth, but humbly to propoſe my Sentiments through the whole; what ſhould be repeted is left to their Diſcretion: Otherwiſe I would reply, that as the Notes are not deſigned for mere Youth, a careful Reading may ſuffice.

A ſagacious Maſter knows that it will redound to the Scholar's Advantage to begin the Repetition of the Grammar as ſoon as he can read it: For, as Quintilian ſays, *Memoria excolendo augetur*, the Memory is improved by exerciſing it. When he has got by Heart all the Maſter judges proper, he may eaſily retain it, by repeting the whole in Portions once a Month at leaſt.

As I have conceived the Rules, with the Queſtions and Anſwers, in as few Words as was conſiſtent with Perſpicuity, a Maſter will find room to enlarge; to warp the Notes where Opportunity offers with the Text, and explain them more fully.

In the Exerciſes on the Twelve General Rules for Engliſh Concord, the falſe Syn-

tax is put in the Italic Character for the Sake of grown Perſons, who would, without the Help of a Maſter, improve themſelves in this ſo very neceſſary Part of Education. As for Youth at School, they need not be informed of this; and if they ſhould find it out, the Alternative is but taking the Book from them, and dictating their Exerciſe.

It was not judged proper to make promiſcuous falſe Syntax in the Exerciſes on theſe Rules, for fear of introducing Confuſion, and diſtracting the Learner too much at his firſt ſetting out: And therefor there is no Word falſe, but what is diſtinguiſhed by Italics, and relates immediately to the Rule *. However, promiſcuous Exerciſes follow both in Proſe and Verſe, in which the falſe Syntax is diſtinguiſhed as above; and a Maſter when he dictates may mix the Rules, and make the Exerciſes as promiſcuous as he pleaſes. With reſpect to a Tyro, it might be moſt methodical to let him firſt Copy the ſeveral Exerciſes, and then write them a ſecond Time from Dictation; when he will be obliged to ply his

* A Gentleman acquainted with the corrupt Dialects of the different Counties of England, will find all, or moſt of them, comprized in the Exerciſes under the Twelve General Rules.

Dictionary as before, not only for the Signification of every Word, but for the true Spelling alſo; for, perhaps, he will as yet often commit Blunders with reſpect to the latter; but as he always writes what has been dictated to him over again fair, and into good Conſtruction, his Dictionary and Rules ought to be his only Reſource.

When he comes up to the Maſter with it, he firſt ſpells every Word off, and accounts for the Quantities of the Syllables, as well as the true Diviſion of them, and why they are divided ſo, and if ſuch Syllables might not be divided otherwiſe? For inſtance, *pre-par-ing*; might not I divide it *p-r-e-p- prep*, and *a* by itſelf? No, becauſe the firſt Rule of Diviſion ſays, where a ſingle Conſonant comes between two Vowels, it goes with the laſt Vowel in dividing the Syllables. Which is the ſingle Conſonant that comes betwixt the two Vowels? *P.* Which are the two Vowels that it comes betwixt? *E* and *a*. Might not I for the ſame Reaſon divide the two laſt Syllables *p-a- pa*, and *r-i-n-g ring?* No, becauſe derivative Words are always ſpelled as their Primitives, i. e. the primitive Word muſt be kept whole. Give me the Quantities of theſe Syllables? *Pre-* ſhort, *par-* long, *ing* ſhort. Why is *par-* long, when it is a general Rule that a Vowel betwixt two Conſonants

is commonly ſhort? Becauſe *a* is long in the Primitive, having a final *e* to lengthen it; and that Syllable which is long in the Primitive, is generally long in the Derivative. Where does the Accent lie? On *a* in *par-* the ſecond Syllable. How do you know? Becauſe the Voice is elevated or raiſed on that Syllable, i. e. I hear it better than the other two. But might it not be ſpelled *pre-pare-ing?* No, becauſe when the primitive Word ends with a Vowel, and the Syllable which is added begins alſo with a Vowel, then the firſt Vowel is always dropped.

When he has ſpelled every Word of the Leſſon, he begins again, and gives the Signification of each Word, as he found it in his Dictionary, and is aſked, what ſort of a Word each is, whether a primitive, derivative, or compound? As, what ſort of a Word is *preparing?* A Derivative. How do you know? Becauſe it is a primitive or ſimple Word, with the Addition of a Syllable. From what Root or Primitive is it derived? Form the primitive or ſimple Word *prepare.* How do you know that *prepare* is a primitive Word? Becauſe it cannot be formed of any other. Can you form its Derivatives? Prepareſt, prepareth, preparedſt, preparer, preparing, prepared, preparedly,

preparedly, preparedneſs, preparative, preparatively, preparatory, preparation.

Beginning again he diſtinguiſhes the Parts of Speech, parſing every Word, and giving the Rules of Syntax. For Example, *I prepare*; what Part of Speech is *I?* A Pronoun. What ſort of a Pronoun? A perſonal Pronoun. What State? The foregoing State, becauſe it goes before the Verb. Does the foregoing State or Nominative Word always go before the Verb? Yes, except 1, 2, 3, 4, 5, 6. ſee Page 186. Which is the following State? *Me*; with a Subſtantive *my*; without a Subſtantive *mine*. What Perſon and what Number is *I?* The firſt Perſon Singular.

What Part of Speech is *prepare?* A Verb. How do you know? Becauſe what ever Word denotes either being, doing, or ſuffering, is a Verb. What Sort of a Verb is it? An active tranſitive Verb. How do you know? Becauſe the Action paſſes over upon ſome other Perſon or Thing, the Subject of that Action. We ſhall ſuppoſe it an active intranſitive Verb; for moſt active Verbs have both an active tranſitive and an active intranſitive Signification. How do you know that it is an active intranſitive Verb? Becauſe the Action terminates in the Perſon or Thing that acts; and paſſes

not over to any other Perſon or Thing, *i. e.* it can have no Noun after it, ſignifying the Subject of Action. Should it not be *I prepares?* No, for a Verb muſt agree with its Nominative Word in Number and Perſon.

What Perſon, what Number, what Tenſe, what Mood, and what Voice is *I prepare?* The firſt Perſon, Singular Number, Preſent Tenſe, of the Indicative Mood, Active Voice. Which is the Nominative Word to the Verb *prepare*, and with which it agrees? *I.* How do you know? Becauſe the Word that anſwers to the Queſtion, Who is? who does? who ſuffers? or, what is? what does? what ſuffers? is the Nominative to which the Verb relates; as, who prepares? I. Here (I) is the Nominative Word. Conjugate *prepare.* Preſent Time, Indicative Mood, Active Voice, I prepare, thou prepareſt or you prepare, he prepareth or prepares, *&c.* What Sort of Verbs are *ſit*, *hang*, *lie*, *ſtand*, *&c.?* They are neuter Verbs, becauſe they ſignify neither Action nor Paſſion, but only denote the Poſture, Situation, State, or Circumſtance, *&c.* of a Perſon.

What Sort of a Verb is *I am burned?* A Verb paſſive, becauſe it denotes Paſſion or Suffering; and the paſſive Voice is made up

up of the Verb *am* or *be*, and the paſſive Participle.

What Part of Speech is *Man?* A Noun Subſtantive. How do you know? Becauſe whatever I can hear, ſee, feel, taſte, ſmell, or underſtand, is a Noun. What is a Noun? A Noun is, *&c.* Whether is *Man* a Noun Subſtantive proper or common? A Noun Subſtantive common or appellative. How do you know? Becauſe it belongs to all of a Kind; for every Man is called a Man.

What Part of Speech is *George?* A Noun Subſtantive proper. How do you know? Becauſe it belongs to ſome particular one of a Kind; for every Man is called a Man, but every Man is not called George. Are proper Names Parts of a Language? Properly ſpeaking they are not. See Note 5. Page 74. Are not all Nouns perceived either by the Senſes or Underſtanding? Yes. What Nouns are the Objects of the Underſtanding? They are called abſtract Nouns; becauſe they are abſtracted or ſeparated from material Subſtances (which are the Objects of the outward Senſes), and are only perceptible by the more refined Operations of the Mind. Such are all the Species of Virtues and Vices, Paſſions and Affections, *&c.* as, Temperance, Fortitude, Juſtice, Patience, Revenge, Knavery, Anger,

ger, Joy, Grief, Love, Truth, Faith, Hope, Pride, Luſt, Malice, *&c.* See the above Note.

A diligent Boy—What Part of Speech is *diligent?* An Adjective. How do you know? Becauſe it expreſſes the Property or Quality of the Perſon or Thing, the Noun to which it is joined. Of what does *diligent* expreſs the Property? Of the Noun *Boy*. Compare *diligent*. Diligent, for the Poſitive; more diligent, the Comparative; moſt, very, or exceeding diligent, for the Superlative. May not I compare it by *er* for the Comparative, and *eſt* for the Superlative, and ſay, diligenter, diligenteſt? No, it is of that Claſs of Adjectives which form their Comparatives by *more*, and Superlative by *moſt*. See Page 94.

What Part of Speech is *preparing?* An active Participle. How do you know? Becauſe it ſignifies Action or Doing. What is a Participle? A Participle is, *&c.* See Page 123. Does the active Participle always end in *ing?* Yes.

What Part of Speech is *prepared?* A paſſive Participle. Why is it called the paſſive Participle? Becauſe when joined with the Verb *am* or *be*, it makes up the paſſive Voice, or Voice of Suffering. Does the

he paſſive Participle always end in *ed?* Not lways, it often ends irregularly in *t* or *n*.

When the preter Time and paſſive Par-iciple are regularly the ſame, how do you know the preter Time from the paſſive Par-iciple? When the paſſive Participle has only the Nominative Word before it, or *have* or *had*, I know it is the preterite Ac-tive; as, I prepared, I have prepared, he had prepared, *&c.* But when it has any Part of the Verb *am* or *be* before it, it is the paſſive Participle; as, I am prepared, he was prepared, we ſhall be prepared, *&c.*

What Part of Speech is *where?* An Ad-verb. What Sort? An Adverb of Place, and ſignifies, at what or which Place.

What part of Speech is *and?* A copula-tive Conjunction. Does it join ſingle Words together? No, it does not join ſingle Words, but Sentences together. See Note 45. Page 146.

What Part of Speech is *above?* A Prepo-ſition. What Sort? A ſeparable Prepoſition, becauſe it can be uſed alone.

What Parts of Speech are *a*, *be*, *for*, *fore*, *ad*, *ante*, *con*, *&c.* They are inſe-

parable Prepoſitions, becauſe they cannot be uſed unleſs in Compoſition.

What Part of Speech is *alas?* An Interjection. What Sort? Of Grief. What is an Interjection? An Interjection is, *&c.* The Scholar begins the Leſſon for the fourth and laſt Time, and conſtrues or reſolves every Sentence. See Page 215.

To inſtance a Number of different Words would create ſuch a Variety of Modifications and Anomilies, as would far exceed the Bounds of a Preface: Theſe few Hints may aſſiſt the leſs knowing; they were not deſigned for the ſkilful.

Suppoſing young Gentlemen pretty much Maſter of correct Syntax, they proceed to the Chapter of Tautology, in which the falſe Grammar is continued, but not diſtinguiſhed as in the foregoing Chapters; ſo that they are now to combat both with falſe Syntax and Tautology; the latter of which, for the Sake of thoſe who would improve themſelves without a Maſter, is put in Italic; and the Figures 1, 2, 3, 4, 5, 6, 7, 8, 9. direct to the Words at the Bottom of the Page, which are to be uſed inſtead of the Repetitions in Italic immediately before them.

Tautology conſiſts either in an unneceſſary Repetition of the ſame or different Words to the ſame Purpoſe, or in a Repetition of the ſame Senſe in the ſame or different Words. It is remarkable, that not only Youth, but all grown Perſons who have not read with much Attention, or been more or leſs accuſtomed to Compoſition, fall, as it were, naturally into Tautology, both with Reſpect to Sentiment and Words. As this Chapter, therefor, is intended to obviate what in Youth argues an uncultivated Mind, and in grown Perſons betrays an illiberal Education; permit me to entitle it the Method of elegant Compoſition; or, at leaſt, the firſt and beſt Step towards forming the Style, grounded on Practice.

The avoiding an inelegant Repetition depends much on a thorough Knowledge of Ellipſis; with which the Scholar is ſuppoſed to be tolerably acquainted from a conſiderable Practice in his former Exerciſes.

When young Gentlemen become well acquainted with the Nature of Ellipſis and Tranſpoſition, what immenſe Advantages muſt accrue from their conſtruing and reſolving every Sentence they read in any Engliſh Claſſic whether Proſe or Verſe? How

will this fix Attention, awake Reflexion, and improve the Judgment with reſpect to a maſterly Knowledge of the Subject, as well as Propriety of Style? Nay, in Time, what judicious Critics will they not become? Let any Gentleman of Reflexion attend to what is here propoſed——and he will ſoon be convinced of the Expediency of practiſing ſuch a Method, eſpecially with our Youth of Diſtinction.

To avoid ſwelling this Book, I have not perhaps made thoſe Exerciſes long enough for a young Gentleman's writing correct Syntax, becauſe it is eaſy to dictate more from any Book. And, for the ſame Reaſon, I have not drawn the Chapter of Tautology to a ſufficient Length, becauſe Recourſe will be had to Variety of our pureſt Writers, for the Advantage of different Subjects; from whom more can be dictated, varying the Manner of the Tautologies, and adapting the Alterations to the Learner's Capacity or Improvement.

There is a Kind of Tautology which we have ſeen ſome Writers affect, *viz.* a Multiplicity of Synonyms, which Youth muſt carefully avoid. For which Purpoſe, ſuppoſe the Word to be (*neceſſary*), the Maſter, when dictating, will add other Synonyms, ſuch as *needful*, *requiſite*, *indiſpenſable*; all which

which Youth at firſt will write till they be informed of the Impropriety. But keeping them at this Exerciſe for ſome Time, will ſerve two good Ends; Firſt, By preventing the Uſe of a ridiculous Verboſity; and Secondly, By making them greatly acquainted with Synonyms, and fixing their Attention as to the Choice of them with regard to the Subject, ſo as to be of real Advantage when they come upon the Chapter of mean Diction.

Youth keep ſtill parſing and reſolving; and preparative to their entering upon the Chapter of improper Diction, they muſt be made perfectly acquainted with the Nature of the Subjects contained in the Chapter of Tautology, becauſe the ſame are continued in the former in low Diction. For it would be requiring Impertinences of them, to render an improper Expreſſion into a pure Style (as they have not a ſufficient Fund of Knowledge or Obſervation for ſuch a Taſk) without explaining the Import of the Subject, and elucidating every Paſſage of whatever is to be put into low and improper Diction. For what is this, but expanding the Capacity, and making them not barely acquainted with Words, but with the Nature of every Subject, with Things themſelves? But, though no two Writers upon the ſame Subject can

expreſs themſelves in the ſame individual Language, yet ſuppoſing the Author's Style pure and elegant, the Scholar is to keep working it up as near as poſſible to the Original, till the Maſter (after pointing out the Impropriety of his Words, and aſſiſting him with ſingle Words for Circumlocutions) perceives he can come no nearer, ſhews him the Original, and lets him compare; and then for the laſt Time explains, and decides with reſpect to the Propriety of the Author's Style, and gives Examples where the Scholar's Words that appeared to him ſynonymous, would be good, though there improper. For inſtance, let the two Words be *Conſideration* and *Contemplation*; the Scholar ſuppoſes every Word in his Exerciſe low and improper, but the Maſter has deceived him (as he frequently will, to try his Ability; nay, for that Purpoſe he will ſometimes give him his whole Exerciſe proper) and the Word *Conſideration* was good, and deſigned by the Author to ſignify an Equivalent, Reward, or Compenſation; but the young Gentleman, imagining the contrary, ſearches his Dictionary for *Conſideration*, and finds it to ſignify *Contemplation*, *Meditation*, *&c.* and perhaps, without thinking or enquiring further, chooſes the former; and ſuppoſe the Sentence to have run thus:

" We

" We take Care not to part with any " Thing ſerviceable to our Bodies, unleſs " it be for a good Conſideration; but make " little Account of our Souls."

On the two Words being explained, the Scholar will at once perceive the Impropriety. But then the Maſter, after telling him the Signification of Contemplation, will alſo give him an Example where that Word would have been very proper; ſuch as, How now, what ſerious Contemplation are you in? I have breathed a Vow, to live in Prayer and Contemplation.

The Reaſon why Youth and illiterate grown Perſons are guilty of blameable Spelling, falſe Syntax, Tautologies, low and vulgar Diction, is,

1. Becauſe the latter have not been taught their own Language grammatically.

2. Youth are deficient in the Knowledge of Things, their Capacities not being opened by a Fund of Obſervations.

3. Both want Invention.

Now by purſuing the Plan here offered, all theſe Deficiencies will be ſupplied, and every Difficulty obviated. For,

1. They will become perfect in Orthography, by plying the Rules, *&c.* for that Purpoſe.

2. They

2. They will acquire a fine Stock of Words from continually ſearching their Dictionaries for their Significations. And,

3. Their Capacities will be enlarged from their writing Exerciſes of falſe Syntax, parſing, reſolving Sentences; and in practiſing the Methods exhibited in the Chapters of Tautology and mean Diction, their Invention will be on the Stretch, and their Judgment viſibly increaſe. So that they will not only become Maſters of Orthography, true Conſtruction, and of an elegant Expreſſion, but of what? why, from a Series of writing Exerciſes from Variety of our beſt Claſſics, and pureſt Writers, and every Thing being explained to them, become, as before obſerved, acquainted with Things themſelves, with Arts and uſeful Science. Nay further, acquire a maſterly and critical Knowledge of their own Language! which has been ſo amazingly ſacrificed and neglected for a ſmattering in Latin and Greek, with which, after they have miſpent ſo much precious Time, they are to hold no more Correſpondence than with the Chineſe!

I might here make Quotations from the celebrated Mr. Locke, and ſome other Writers, on Education, ſtrongly recommending and enforcing the Inſtruction of the

the Britiſh Youth in the Grammar of their own Language; were it not that Reaſon alone, and not Authorities, ought to weigh, and determine the Reader's Judgment and Aſſent in a Matter of ſuch Importance to the Youth of theſe Kingdoms.

Notwithſtanding I may appear to be animated with a more than ordinary, though I hope, becoming Zeal in the Cauſe of a proper Engliſh Education, and cannot give my Aſſent to the whole of a young Gentleman's Time being engroſſed and ſacrificed to a dead Verbality; yet I would by no Means be underſtood, as if I decried the Learning of the Latin and Greek Languages, the Knowledge of which is abſolutely neceſſary for ſome Profeſſions in civil Life, as well as for Perſons intended for the Service of the Church; and ought to be the Study of every Gentleman, as he cannot be ſaid to have a liberal Education, or a Place among the Learned, who is a Stranger to them. But what I would (agreeable to the moſt judicious Writers on Education) contend for, is, that there is Time enough for teaching Youth the dead Languages, without neglecting the Study of their own, or excluding real and uſeful Knowledge: and that of all Grammars that of their own Language ought chiefly to be minded.

Let us hear what the judicious Author of an anonymous Letter in Turnbull's Obſervations on a liberal Education ſays, concerning the Study of the Engliſh Language. Speaking of the Education of Greece, whoſe Youth were taught to write their own Language more accurately than we are Latin and Greek, aſks, "But where is "Engliſh taught at preſent? Who thinks it "of Uſe to ſtudy correctly that Language "which he is to uſe every Day in his Life, "be his Station ever ſo high, or ever ſo "inſignificant. It is in this the Nobility "and Gentry defend their Country, and "ſerve their Prince in Parliament; in this "the Lawyers plead, the Divines inſtruct, "and all Ranks of People write their Letters, and tranſact all their Affairs; and "yet who thinks it worth his Learning to "write this even accurately, not to ſay politely? Every one is ſuffered to form his "Style by Chance; to imitate the firſt "wretched Model that falls in his Way, "before he knows what is Faulty, or can "reliſh the Beauties of a juſt Simplicity. "Few think their Children qualified for a "Trade till they have been whipped at a "Latin School for five or ſix Years to "learn a little of that which they are "obliged to forget, when in thoſe Years "right Education would have improved "their Minds, and taught them to acquire

"Habits

" Habits of writing their own Language " eaſily under right Direction; and this " would have been uſeful to them as long " as they lived."

The ſame Writer, after making Obſervations on ſome other eſſential Parts of Education, reſumes the Subject of an Engliſh one, as an Affair of the utmoſt Conſequence. " Particularly, ſays he, I ſhould " think teaching them to write and ſpeak " correctly and fluently in their own Lan- " guage, is the moſt important Inſtruction. " One Exerciſe ſhould be daily to write a " Page of Engliſh, and after that to exa- " mine every Word by the Grammar " Rules; and in every Sentence they have " compoſed, to oblige them to give an " Account of the Engliſh Syntax and Con- " ſtruction. Thus an Habit would ſoon " be acquired, and they would do it of " Courſe. All affected Words and harſh " Tranſpoſitions ſhould be noted; every " Phraſe not uſed in good Company ex- " ploded; harſh Metaphors, which have " neither a peculiar Light nor Force, be " diſcarded. For Metaphors are a Kind " of Embroidery, which do admirably on " proper Occaſions, but ſhew a tawdry " Mind if it ſcruples to appear, unleſs " dreſſed in ſuch Finery. Another Exer- " ciſe ſhould be obliging them to ſpeak

" every

" every Day their unwritten Thoughts on
" any Subject in Engliſh *. Let them
" read an Oration in Tully or Livy; let
" them read it to themſelves in Latin †,
" as

* I am ſorry to differ from this judicious Writer; but I think it would be more rational and natural to let young Gentlemen firſt deliver their written Thoughts, I mean the Subjects given them for Exerciſes, as the Foundation of Oratory, whether extemporary or ſtudied. It is an Obſervation that we muſt be born Poets, but that we may become Orators: *Naſcimur Poetæ, Fimus Oratores.* What then is the beſt Method for young Gentlemen to acquire a Fluency and Elegance of Speech, a quick and ready Habit of methodiſing and regulating their Thoughts upon any Subject they underſtand, ſo as to harangue upon it *extempore?* Till a better be exhibited, give me leave to propoſe the following, the Succeſs of which I can warrant from Experience, *viz.* let Gentlemen have Variety of Exerciſes from our pureſt Writers, and Speeches or Orations the moſt elegantly tranſlated, put into improper Expreſſion; let them render them into an elegant Style; after which let them read the Subject, a ſhort Speech, an Oration, or Part of one, two or three Times over, and then deliver it extempore. This is in a great Meaſure delivering their own Compoſitions, which is a vaſt Help to the Memory, as every Gentleman who delivers *extempore* what he compoſes himſelf from the Pulpit, or at the Bar, can witneſs.

† They ought not to declaim from the Latin, but ſhould form their Ideas by, and think firſt in their own Language. Need we enquire why a Frenchman, a German, *&c.* blunder in Engliſh? Or why an Engliſhman blunders in French, *&c.* becauſe each thinks

" as often as they pleaſe, then ſhut the
" Book, and ſpeak the Senſe of it *extem-*
" *pore* in unpremeditated Words. A little
" Uſe will make it moſt agreeably eaſy:
" And what a Habit is this for a Man of
" Quality? Begin with a Fable of Phæ-
" drus, thence to a ſhort Speech in an Hiſto-
" rian: you will be amazed how ſoon they
" would enter into the Spirit of Cicero,

---

thinks firſt in his native Language. Why then ſhould Youth be forced to counteract Nature? Why think twice, firſt in Latin, and afterwards in Engliſh? *i. e.* in hunting for Engliſh Words, which muſt often Occaſion improper and diſagreeable Pauſes.

We know that Cicero, in his firſt Eſſays towards Eloquence, though he had learned Greek, declaimed always in the Latin Tongue, becauſe that was the Language in which he was ever after to harangue, and in which he delivered thoſe Orations to the Senate and People, which made him ſo illuſtrious, and raiſed him to the higheſt Pinnacle of Glory. But upon no Account ought young Gentlemen to declaim from the French, as it would be the Cauſe of often introducing a baſe and counterfeit Coin, and contaminating the pure Springs of Engliſh Diction, too much polluted already by the Ignorance of ſome Tranſlators; who being deficient in their own Language, are fain to compenſate their Want of a proper Engliſh Expreſſion, by foiſting in an inſignificant Gallic Jargon:

For who did ever in French Authors ſee
The comprehenſive Engliſh Energy?
The weighty Bullion of one Sterling Line,
Drawn in French Wire, would thro' whole Pages ſhine!

Lord Roscommon.

" and

" and plead the Cauſe of Ligarius with his
" Ardour, and feel what they utter: This
" is the Ambition I would have you
" purſue: Afford to Gentlemen this diſtin-
" guiſhing, this neceſſary Education, and
" become thus a Nurſery of State Ora-
" tors.

" I need not adviſe you to give them a
" Taſte of our beſt Poets, and make them
" read aloud gracefully; an Accompliſh-
" ment that many Men, who do not want
" good Ears, cannot perform, becauſe they
" are either unexperienced and baſhful, or ill
" taught."

But to return: With reſpect to the Chapter of mean and improper Diction, or the Method of acquiring a pure and elegant Style, let us hear Part of a Letter from Pliny the Younger to his Friend Fuſcus about his Studies.

PLINY to FUSCUS.

" You aſk me in what Method you
" ought to ſtudy at your Country-houſe,
" where you have been a long Time. The
" moſt uſeful Rule, and what many have
" preſcribed, is to tranſlate Greek into La-
" tin, or the contrary. By this Exerciſe,
" the Propriety and Beauty of Expreſſion,

" the

" the Richneſs of Figures, the Facility of " Explication, and the Talents of Inven- " tion, are acquired by an Imitation of the " beſt Patterns. Beſides, what might have " eſcaped you in reading, cannot ſlip you " in tranſlating. It increaſes your Under- " ſtanding and Judgment. You may like- " wiſe after reading a Thing, only to know " the Subject of it, handle it yourſelf, with " a Reſolution not to fall ſhort of your Au- " thor. Then compare your Writings, and " carefully examine the Odds of Perfection. " Your Pleaſure will be great if you ſome- " times find you ſurpaſs him; and your " Spirit of Emulation will be proportion- " able, if he exceeds you in every Thing. " You may ſometimes cull out the choiceſt " Paſſages, and vie with them. This ſtrug- " gle is private, and therefor not raſh, tho' " daring. However we know many that " have gone through this Sort of Conten- " tion with great Applauſe, and have out- " gone thoſe they were contented to fol- " low, becauſe they did not deſpair of it. " When you have forgot your Writing, you " may take it up again; retain ſome Parts, " retrench others, make Additions and Al- " terations. I own this is laborious and " fatiguing, but the Trouble is attended " with Advantage, *&c.*"

Now

Now perhaps it cannot be denied but Pliny's Rule for tranſlating Greek into Latin, and the contrary, was very advantageous for a Roman; and we find Cicero himſelf tranſlating into Latin the ſelect Speeches of the beſt Greek Orators; becauſe the Latin at that Time, though copious in all Terms expreſſive of Things political, and well enough adapted to the Purpoſes both of Hiſtory and popular Eloquence, was, as that great Orator is compelled to confeſs, unfit for the Subject of Philoſophy. And therefor, his tranſlating from a Language ſo refined, copious and elegant, and conformable to the tranſcendent and univerſal Genius of the Greeks, was rational; and afforded him an Opportunity of enriching his own Tongue with a Variety of elegant Terms borrowed or imitated from that exquiſite Language. But granting Pliny's Rule to be at that Time very uſeful for a Roman, will the greateſt Maſterſhip in Greek and Latin, or tranſlating theſe Languages into Engliſh, avail for the Purpoſe of acquiring an elegant Engliſh Style? No—we know juſt the Reverſe from woeful Experience! And as Mr. Locke and the Spectator obſerve, Men who have threſhed hard at Greek and Latin for ten or eleven Years together, are very often deficient in their own Language.

That

That the greateſt Skill in, or tranſlating from the Greek and Latin will not, cannot procure an elegant Engliſh Style, appears to be indiſputable even from the following Reaſon, *viz.* that the learned ſucceſſively roaming over all the Beauties of theſe Ornate Languages, have in Courſe ranſacked all their Sweets, and culled all the moſt expreſſive and lively Flowers which now ſo beautifully clothe the Style of our beſt Writers, adorn the Britiſh Oratory, or embelliſh the moſt pompous and raviſhing Strains of a MANSFIELD's Eloquence!

Who can now introduce a Word into our Tongue either from the Greek or Latin, in which he can promiſe to be followed by its being more elegant, expreſſive, or emphatical than that we already have? Whoever, from an aukward Oſtentation of needleſs Learning, uſes newfangled and crabbed Terms, without their being expreſſive of new Ideas, may deſervedly obtain the Name of Pedant for his Pains. Is there one Idea expreſſed in any Language dead or living, of which the Engliſh (the moſt copious Language in Europe) is not expreſſive? Since therefor our Language is replete with all that is beautiful in every Subject, and under every Form of Writing; what better Method can be preferred to young Gentlemen for acquiring an elegant Expreſſion,

than

than to make them imitate the beſt Patterns, by reducing the Language of our beſt Writers into a meaner Style, to be rendered back into pure Diction? This is in every Maſter's Power, becauſe the Manner of managing it is, in ſome Meaſure, arbitrary; as one Maſter will prefer one Synonym, or one Way of Circumlocution, and another a different; which will anſwer the ſame End provided the Senſe be not obſcured.

Suppoſe a Perſon who has got a little Learning ſhould be often ſolicited to correct the deſpicable Diction of the illiterate, who cannot indite, would he not by a Courſe of Practice, and having his Invention on the Bent, greatly improve his Style, and increaſe his Underſtanding, even with the Diſadvantage of having neither Synonyms, nor an elegant Original at laſt to refer to, and compare with?

I would recommend the above-mentioned Method as better adapted to the Improvement of grown Gentlemen, than that afterwards mentioned by Pliny, *viz.*

"You may likewiſe after reading a "Thing, only to know the Subject of it, "handle it yourſelf, with a Reſolution not "to fall ſhort of your Author."——

As we ſee he acknowledges it to be attended with great Labour and Fatigue; and, I am ſure, with ſomething ſo very forbidding in its Aſpect, that unleſs a Gentleman has a ſufficient Stock of Words, or has been uſed to compoſe, let him be ever ſo much Maſter of the Subject, he attempts a Taſk that carries the Air of an Impoſſibility. Whereas the introducing Circumlocutions, and continually ſearching for Synonyms, and comparing one with another, will amazingly contribute to his ſpeedily acquiring a proper Style. I ſaid comparing one with another, becauſe there is no other Way of trying or judging of Words, or Signs of any Kind, but by comparing them with other Expreſſions, and conſidering which are beſt, in order (which is the ſole End of Language) to convey Sentiments with a proper Energy and deciſive Perſpicuity.

We have often ſeen the Writing of Letters recommended, without ever a Word of firſt forming a young Gentleman's Style; notwithſtanding epiſtolary Correſpondence requires the moſt conciſe and pureſt Vein of Language, and is acknowledged by all Judges to be the moſt difficult Form of Writing. However, for that Purpoſe, we have had ſeveral Collections made, moſt of which are wretched Models indeed for

Youth to copy. There one Letter deficient in Sentiment, another in Style, and moſt in both. To pretend to make a Collection on an Infinitude of Subjects, as the Occaſions and Circumſtances in Life, which gave Birth to Letters, are infinite, is mere Inanity. I do not deny that ſome general Directions may be given for Letter-writing, nor that an imaginary Correſpondence in the epiſtolary Style on Variety of Subjects and Affairs in Life, wherein the ruling Paſſions and diſtinguiſhing Characters of Men; the different Conſequences of Actions; the Duties belonging to human Life; the Rules of private and public Conduct; the Corruptions of Mankind, and the Snares and Temptations of the World; and, in ſhort, holding forth to the View of Youth, Mankind as they really are, and in the worſt Colours they have ever appeared; I ſay, I do not deny but a Correſpondence of ſuch a Nature, executed by a maſterly Hand, and read with young Gentlemen, would introduce to the Knowledge of Mankind, and prepare them for appearing on the Stage of public Life with Honour and Advantage.—The Method I take, and I find it ſo far effectual to the End propoſed, is, having got what I judged the beſt Book of Letters, I make ſeveral young Gentlemen ſtand up, and one of them read a Letter gracefully; after which I read

read it to them myſelf, making Obſerva-
ions on the Sentiment and Style, and aſk-
ng their Opinions with Reſpect to both.
And if the Letter has an Anſwer, I aſk
hem before they read it, what Anſwer they
vould make to this or that Paſſage? If
heir Anſwer happens to tally with that of
he Author, it gives them great Spirits.
And on the whole, a deep and laſting Im-
reſſion is made on their Memories, and
heir Underſtandings improved; as by this
Method they imagine themſelves treated
vith Reſpect, and a Deference paid to their
udgment: For Youth, even the youngeſt
n School, are proud of being treated as
ational Creatures.

It is greatly to be lamented that the Fair
ex have been in general ſo ſhamefully
eglected with regard to a proper Engliſh
Education. Many of them, by the un-
hinking Part of the Males, are conſidered
nd treated rather as Dolls, than as intelli-
ent ſocial Beings. And though in Point
f Genius they are not inferior to the other
ex, yet due Care is not always taken to
ultivate their Underſtandings, to impreſs
heir Minds with ſolid Principles, and re-
leniſh them with uſeful Knowledge.

Is a Lady of Birth or Fortune to be
uelly deprived of the animating and laſt-

ing Pleaſure, reſulting from a Capacity of expreſſing herſelf with Fluency and Accuracy in ſpeaking or writing her Mother Tongue? A Qualification which would ſo eminently diſtinguiſh, add a Luſtre to, and place in every point of View all her other Accompliſhments?

Were Fathers the Authors or Promoters of ſuch Default, Mothers would certainly reſent it, as judging it proceeded from a low and contemptible Opinion of the Genius of their Sex. But as every prudent Father, with great Propriety, directs the Education of his Sons; ſo that of Daughters being chiefly under the Influence of Mothers, every fine Embelliſhment, every neceſſary Accompliſhment conſpicuous in their Female Pupils, will reflect the greateſt Honour on their fair and affectionate Inſtructreſſes. Yet, as the Males are not only highly intereſted in, and derive much ſocial Happineſs from the right Education of Females, but are alſo the ſole Arbitrators of what conſtitutes a proper one; it is not even to be imagined, that becauſe the greateſt Share of their Education falls more immediately under the Inſpection of Mothers, that Fathers are at all exempted from ſuperintending what is moſt intereſting and eſſential; of which they are ſuppoſed to be more competent Judges: Nor

from

from embracing every Opportunity of enlarging their Minds, and improving thoſe Talents which the God of Nature has conferred upon them. In fine, it is owing to the faithful Diſcharge of the important Truſt repoſed in both Parents that theſe more beautiful Pledges of their mutual Love, become dutiful Children, good Wives, good Mothers, good Friends, ornamental to their Sex, and, in their ſeveral Stations, uſeful Members to the Community.

One Thing I would beg leave to recommend, which is, that in every Boarding School where there are young Ladies of Rank, proper Maſters ſhould attend at leaſt three Days in the Week; in order to teach them not only to read with an accurate Pronunciation, and to acquire a natural, eaſy, and graceful Variation of the Voice, ſuitable to the Nature and Importance of the Subject, but to write their own Language grammatically, and to indite elegantly. He might farther inſtruct them in the pleaſing Science of Geography, read with them ſome of the moſt curious and inſtructive Pieces of natural Hiſtory; and alſo ſuch Parts of moral and natural Philoſophy, as would convey the ruling Principles of Life, conduct to true Wiſdom, and tend to direct and mend the Heart, at the

ſame Time that they enlightened the Underſtanding. By purſuing ſuch a Plan, the Advantages which would accrue to ſo many young Ladies, and conſequently to the Intereſt and future Happineſs of Society, are, to every thinking and generous-hearted Perſon, too obvious to require Enumeration.

To the Teachers of Youth in Great Britain *and* Ireland.

GENTLEMEN,

AS the Inſtruction of Youth has ever been regarded, by the beſt Philoſophers and wiſeſt Legiſlators, as the moſt certain Source of Happineſs not only to Families, but to States and Kingdoms; and as a proper Education is, on all moral and civil Conſiderations whatever, the firſt Bleſſing in Order and Neceſſity, and the higheſt in Value and Importance; ſo, well may you be accounted (as thoſe of your Profeſſion have always been in all Ages, and in all civilized Countries) the moſt neceſſary and uſeful Members in Society.

Of ſuch ineſtimable Value was right Education held by the Ancients, that when Greece was in all her Glory, and long after, the

the Tutorage of Youth was eſteemed a moſt honourable Employment; and many of noble Birth and eaſy Fortunes (as we learn from Plato, Cicero, Iſocrates, Ariſtotle, &c.) became Preceptors, and took Youth under their Tuition.

With a View to the Improvement of the Youth of theſe Kingdoms in a Part of Education of the greateſt Moment to their future Emolument, permit me, Gentlemen, to throw my Mite into the Treaſury, by laying before you the following Eſſay, the Uſefulneſs and Execution of which is humbly ſubmitted to your Judgment; hoping my Endeavours for the Service of the Public will be received by you with that Candour peculiar to liberal Minds, and equal to the Diſintereſtedneſs with which they are offered.

It is well known to you, Gentlemen, that the Romans, as well as Greeks, carefully applied themſelves to the Study of their own Language, and were early able to ſpeak and write it in the greateſt Perfection. Maſters taught them betimes the Principles, the Difficulties, Subtilties, and the Depths of it. And to that it was chiefly owing, that they made more early Advances in the moſt uſeful Sciences, than any Youth have ſince done. The French have been

been before-hand with us in this important Particular. They have long imitated the Greeks and Romans, and have had the good Policy to prefer their own Language to every other; disdaining the Study of any of the European Languages, unless driven by Necessity into other Countries: And the political Advantages they have derived from such a Conduct are visible all over Europe.

Policy then, Gentlemen, were there nothing else, cries aloud for your exerting yourselves in the Cause of a too long neglected English Education! And for wiping off that Charge of Barbarity with which we have been, on that Account, so long stigmatized by the very People whose Language we have been so ridiculously fond of, to the Reproach and Degradation of a better, even our own.

Do not the Arts and Sciences in every Kingdom participate to a great Degree the Fate of its Language? Rise and flourish, or sink into Disrepute, as the latter is cultivated or neglected? How dear then ought the Honour of the English Language to be to every Briton! And how regarded but with an Esteem equal to, and becoming the Glory of our Arms? For,

If only martial Conqueſts we advance,
And yield the Muſes Bow'rs to vanquiſh'd France,
If there we fix our Pillars of Renown,
Will not reſenting Britain's Genius frown?
And, while our Troops politer Realms o'er-run,
Cry, ſo the Vandals and the Goths have done?

Hark! Honour calls my Sons to new Alarms,
To grow in Arts victorious, as in Arms,
Our Language to advance, and prove our Words
No leſs deſign'd for Conqueſt than our Swords!

Till Learning's Banners through our Realms are ſpread,
And captive Sciences from Bondage led;
Though Gallic Trophies ſhall our Iſland fill,
Our conquering Wings are clipt, and Lewis triumphs ſtill.

And now, Gentlemen, as Grammar is the ſolid Foundation upon which all other Science reſts, and as all human Enquiry is divided into Science and Language, and further, as under the latter, fall the Ideas and Subjects of the Didactic Style, Oratory, Poetry, Painting, and Sculpture; judge ye, if it ought to be left to young Gentlemen to form their Style by Chance, or to begin the Study of their Mother Tongue, at a Time of Life which calls them forth to Action.——The fatal Conſequences attending the Neglect of inſtructing Youth early in their own Language, are juſtly expoſed by a judicious Writer, who ſays, "Hath the Child arrived to ſeven "or eight Years of Age, he mixes with a "Claſs

" Clafs of Boys at School, where under the
" Pretext of teaching him Latin, no Re-
" gard is had to his Mother Tongue. And
" what happens? What we fee every Day.
" A young Gentleman, who has had this
" Education, cannot read. For to articu-
" late the Words, and join them together,
" I do not call reading, unlefs one can
" pronounce well, obferve all the proper
" Stops, vary the Voice, expref the Sen-
" timents, and read with a delicate Intel-
" ligence. Nor can he fpeak a Jot better:
" A Proof of this is, that he cannot write
" ten Lines without committing grofs
" Faults; and becaufe he did not learn his
" own Language well in his early Years,
" he will never know it well. I except a
" few who being afterwards engaged by
" their Profeffion, or their natural Taffe,
" cultivate their Minds by Study. And
" yet even they, if they attempt to write,
" will find by the Labour Compofition
" coffs them, what a Lofs it is not to have
" learned their Language in the proper
" Seafon."

In a Word, Gentlemen, you who are en-truffed with the Education of our Youth of Diftinction, who are to move in a more exalted and extenfive Sphere of Action, and whofe Birth and Fortune call upon them to qualify themfelves early for high

and

and important Offices in their Country's Service; you, Gentlemen, have a glorious and joyful Proſpect before you, a noble Opportunity of doing much Good indeed! of conſtituting real Merit, and ſecuring the warmeſt Returns of Gratitude, by perfecting the Flower of our Youth in ſpeaking and writing that Language, in which alone they are to ſerve their King and Country, and become the Mouths of the People.

You will not fail to afford young Gentlemen this diſtinguiſhing, this neceſſary Education, and in a few Years nurſe up a Race of Britiſh Orators, to the Honour of our Nobility and Gentry, and to the never-fading Glory of our dear Country.

THE

THE

British Grammar.

INTRODUCTION.

Of GRAMMAR and its Parts.

Queſtion. WHAT is Grammar? *Anſwer.* Grammar is the Art of expreſſing the Relations of Words in Conſtruction, with due Quantity in Speaking, and Orthography in Writing. [1]. Hence it is, that a Grammar of whatever Language, ſhews the Art of Speaking and Writing that Language well. What does the Engliſh Grammar teach? The Engliſh Grammar teaches to ſpeak

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[1] The abovementioned Definition of Grammar is certainly the beſt and moſt comprehenſive that has yet been given; and is only an Improvement on the judicious Mr. Johnſon's, who ſays, Grammar is the Art of expreſſing the Relations of Things in Conſtruction, with due Accent in Speaking, &c. but he ſhould have ſaid of Words, not Things, as Grammar treats of Words, and not of Things; and Quantity inſtead of Accent, as Accent is only a mere Mark over a Vowel in a Syllable, to denote the Emphaſis or Riſing of the Voice: but Quantity is the Meaſure of Sounds in Pronunciation, and determines them to be long or ſhort.

and write the Engliſh Language rightly [2]. How many Parts has Grammar? Grammar has four Parts, Orthography, Proſody, Etymology, and Syntax [3]. What does Orthography teach? Orthography teaches to ſpell or write every Word with proper Letters: as, Nation, not Naſhun; precious, not preſhus; Tomb, not Toom, &c. What does Proſody teach? Proſody conſiſts of two Parts: The firſt teaches the true Pronunciation of Words, compriſing Accent, Quantity, and Emphaſis; and the other the Art of making Verſes. What does Etymology teach? Etymology teaches the Expoſition or Kinds of Words; their Derivation, Change, Analogy, or Likeneſs to one another in any Language. What does Syntax teach? Syntax teaches the right placing or joining of Words together in Sentences [4].

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[2] That the Scholar may not have a confined and narrow Notion of Grammar, with reſpect to its Uſe in all Languages, he may be aſked what the Latin Grammar teaches? *Anſwer*. To ſpeak and write the Latin Language rightly. What does the French Grammar teach? To ſpeak and write the French Language rightly. And ſo of others.

[3] As the Grammars of all Languages have four Parts, the Scholar may be aſked, How many Parts the Greek, Latin, French, &c. Grammar has? making him repete the Parts.

[4] The Uſe of theſe four Parts being the ſame in all Languages, the Scholar may be aſked, what each of them teaches in the Latin, French, &c. Grammars.

PART

PART I.

Of ORTHOGRAPHY.

THIS Part of Grammar, as it treats of the various Forms, Powers, and Sounds of Letters, and their different Combinations in the Production of Syllables, in order to form Words, merits, as the Foundation of the whole, our firſt Conſideration. Therefore,

CHAP. I.

Of the Number and Diviſion of LETTERS.

WHAT is a Letter? A Letter is the Sign, Mark, or Character of a ſimple or uncompounded Sound. Are Letters Sounds? No. Letters are only the Signs or Symbols of Sounds, not the Sounds themſelves [5]. How many Letters are there in the Engliſh Language? Twenty-ſix, a b c d e f g h i j k l m n o p q r s t u v w x y z.

How

[5] The two grand Species of Sounds are either animate or inanimate. Animate Sounds are either rational or irrational, or if you pleaſe, articulate or inarticulate, and both have a Meaning; but the difference is, that whereas the irrational or inarticulate Sound is derived from Nature, the rational or articulate Sound is derived from Compact. Inanimate Sound has no Meaning or Signification; ſuch

are

How are they divided? Into Vowels and Conſonants [6]. What is a Vowel? a Vowel is a Letter which makes

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are the Murmurs of a Fountain, the Daſhings of a Cataract, &c. Nor is there any peculiar Name for Sound inanimate; nor for that of Animals when made by the trampling of the Feet, clapping of the Hands, fluttering of Wings, or any other Cauſe which is merely accidental. But that which they make by proper Organs, in Conſequence of ſome Senſation or inward Impulſe, ſuch animal Sound is called a Voice. Now the Voice of Man, and it would ſeem of all other Animals, is formed by certain Organs between the Mouth and the Lungs, which Organs maintain the Intercourſe between theſe two. The Lungs (performing in Speech the Office of the Bellows in the Organ) furniſh Air, out of which the Voice is formed; and the Mouth, when the Voice is formed, ſerves to publiſh it abroad. What theſe vocal Organs are, is not in all reſpects agreed by Philoſophers and Anatomiſts. Some of the latter obſerve, that we cannot ſo much as Diſcourſe without the Concurrence of the following Parts, viz. the Noſe, Lips, Teeth, Palate, Throat, Jaw, Tongue, Weaſon, Lungs, Muſcles of the Cheſt, Diaphragma, and Muſcles of the Belly. Be this as it will, 'tis certain, that the mere primary or ſimple Voice is completely formed before ever it reach the Mouth. When there, by means of different Organs, which do not change its primary Qualities, but only ſuperadd others, it receives the Form or Character of Articulation; i. e. the Formation of the ſeveral Letters, by means of the Mouth and its ſeveral Organs, the Tongue, the Teeth, the Palate, the Lips, &c.

[6] All Languages have not an equal Number of Letters; ſome have more Vowels than others, and ſome a greater and ſome a leſs Number of Conſonants than the Engliſh. The primitive Greeks learned Letters of the Phœnicians, and at firſt had but ſix-

teen

makes a full and perfect Sound of itself, without joining any other Letter to it. How many Vowels are there?

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teen; which by ſeveral Steps, in proceſs of Time, came to be increaſed to twenty-four.

Our Anceſtors have been very ſparing of vocal Sounds; and laviſh in introducing Marks that lead rather to Silence than to produce a Voice. We could have expreſſed our Language without the Aſſiſtance of the Conſonants c j q v w x y z. For 1. We could have uſed (k) for hard (c) as kame, kome, kup, &c. inſtead of came, come, cup. And for its ſoft Sound we could have uſed (s); as ſell, ſity, ſypreſs; inſtead of cell, city, cypreſs. 2. We could have uſed (k) for (q); as kuantity, kuality, &c. for quantity, quality. Or we might have rejected (k) and (q), and uſed (c) with its hard ſound only, and written (s) for its ſoft Sound. 3. We could have uſed (f) for (v). 4. We could have uſed (u) for (w) which we borrowed from the Germans, giving it the ſame Sound before a Vowel, i. e. (oo); as uant, uent, uill; inſtead of want, went, will. 5. We could have uſed (ks) for (x); as Foks, Boks, Poks, inſtead of Fox, Box, Pox, &c. 6. We could have uſed (i) for (y); as Phiſic, Cipreſs, inſtead of Phyſic, Cypreſs. 7. We could have alſo uſed (i) for (j), as formerly, ſhort (i) being the Sound that Northern Nations give to (j). 8. We could have uſed (s) for (z). But although theſe Conſonants appear to be ſuperfluous, yet to expel them now from the Places they have ſo long held in our Alphabet, would introduce ſuch Confuſion and Change in the Orthography and Analogy of Words, as to leave but few Traces of their Etymology or Original. But if we have a Redundancy of Conſonants, we, on the contrary, are, as well as all other Nations, very deficient in Characters expreſſive of vocal Sounds. It is indeed greatly to be wiſhed we had either more Characters for Vowels, or Marks on thoſe we have to diſtinguiſh

there? There are five Signs or Marks for Vowels in the Engliſh Tongue, a, e, i, o, u, and (y) at the End of Words for ie. Y is alſo a Vowel in the Middle of Words of Greek Origin.

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their ſeveral Sounds. Did no Character ſtand ſometimes for one, and ſometimes for another Sound; nor any Sound be repreſented ſometimes by one and ſometimes by another Character, the Cauſe of falſe Spelling and vicious Pronunciation in the preſent Living Languages would be entirely removed; and Reading and Spelling be the Work of a few Weeks only to a Child, and but of a few Days to a grown Perſon. Some Gentlemen of real Learning, particularly Sir Thomas Smith, Dr. Gill, and Biſhop Wilkins offered Schemes for introducing ſeveral new Characters in order to rectify and fix our Orthography, which was formed by Chance in rude and illiterate Ages; but the Reception theſe Schemes met with, will, I ſuppoſe, deter others from ſuch vain Attempts. The ſame Fate would attend the Invention of a new Alphabet, or introducing a Character for every ſimple Sound, however uſeful and advantageous it might prove in rendering Reading and Spelling eaſy Taſks, and eſtabliſhing a fixed and uniform Pronunciation: For few of any Nation would be prevailed upon to learn their Letters over again, or part with their Books in the preſent Character, which by ſuch an Innovation would become altogether uſeleſs. It remains therefore, that we endeavour to exhibit as plain and concluſive Rules for the Powers and Properties of the Characters we now have, as the impetuous and prevailing Tide of Cuſtom will admit.

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SECTION I.

Of the various Sounds, Powers, and Properties of the Vowels.

HOW many Sounds has the Vowel a? It has three [7]. 1. Its long ſound which is like (ai) is expreſſed in cāme, fāme, māle, fāre, gāge, en-

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[7] A has really five different Sounds; for beſides the three above-mentioned, it has a more ſlender Sound ſtill than long (a) which is like French (e) Maſculine, and is expreſſed in late, plate, rate, &c. It has alſo an open Sound, which approaches to its broad Sound, and is expreſſed in Wrath, rather, Father, Glaſs, and ſome others. But as theſe two Sounds occur but ſeldom, the former has been confounded with the ſlender long (a), and the latter with the leſs open ſhort (a). The French expreſs our long (a) in the Word Laquais; the open (a) juſt mentioned is the Italian a; and the broad (a) is the (a) of the Germans. Our Manner of ſounding the Vowels is different from all other Nations; for whereas we found the five Vowels a, e, i, o, u, thus ai, eé, ăwĕe, o, eu; moſt foreign Nations found them aw, ea, ee, o, oo. The Vowels may be juſtly divided into three Claſſes, viz. guttural or Throat Vowels, palatal, or Vowels of the Palate, and labial or Lip Vowels. The guttural Vowels are broad (a), ſhort and obſcure (o), and (u) and (e) Feminine. The palatal are long or ſlender (a), ſhort or ſlender (i), and (e) Maſculine. The labial are long (o) and (u), and (u) fat, i. e. when it is pronounced like oo. If we attend to the Formation of theſe Vowels, we ſhall find that there are three different Openings in each of theſe Seats for every Vowel, viz. a larger, a middle, and a leſs Opening.

rāge, orātion, &c. which Words are pronounced as if written caim, faim, mail, &c. 2. The ſhort ſound of (a) is expreſſed in băd, băt, bănd, hănd, mănner, bătter, &c. which Words are pronounced but a little more open than bĕd, bĕt, bĕnd, hĕnd, mĕnner, bĕtter. 3. The broad Sound we give to (a) is aw, i. e. as moſt Foreigners pronounce it; it has this guttural or broad Sound before ll, ld, lt, rd, lk, and betwixt (w) and (r); as all, call, bald, ſalt, ward, walk, war, warm, &c. It has generally this broad Sound before a ſingle (l), as alter, always, alſo, almoſt, &c. but it is either ſilent, or changed into ſhort (i) before (l) at the End of Words; as Marſhal, ſpecial, partial, filial, &c. except it take the Accent. A is ſhort before (ll), as tăllow, ſhăllow, ſwăllow, annuălly, caſuălly, &c. When the Syllables age and able end Words, the (a) is ſounded like ſhort (ĭ); as village, cordage, commendable, profitable, &c. pronounce villĭge, cordĭge, commendĭble, profitĭble, &c.

How many Sounds has the Vowel e? It has three? 1. Its long Sound which is like (ee) is expreſſed in Eve, hēre, Pēter, bēſom, ſchēme, ſphēre, &c. 2. Its ſhort Sound which is free and open, is expreſſed in bĕnd, ſĕnd, fĕd, bĕt, mĕt, tĕll, fĕll, &c. 3. It is ſilent, or, at leaſt, it has a very obſcure Sound in many Words; as liberty, liberal, property, ſeveral, recovery, [8] &c. Is the Vowel (e) ever ſounded at

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[8] This obſcure (e) reſembles the French (e) Feminine. It is very obſcure, or rather entirely ſilent before (r) and (n) at the End of Words: before (r), as ſtranger, danger, flatter, anger, blubber, order, ſupper, ſuffer, &c. except where it takes the Accent; as preſfér, defér, &c. before (n); as ſmitten, eleven, ſeven, forbidden, heaven, rotten, &c. but it has obtained the Sound of ſhort (i) before (n) in theſe Words, Linen, Garden, Wollen, pullen, ſullen, chicken, ſudden; pronounce Linnĭn, Gardĭn, Woollĭn, &c. E is never ſounded before the Terminations able,

at the end of an Engliſh Word? No, except in the Article (the) and the Words he, me, ſhe, we, be, and ye, which were formerly written with (ee) and do ſtill retain that Sound. But (e) is ſounded at the end of Hebrew Words; as Jeſſè, Hegè, Mamrè; and generally at the End of Greek Words, as Cataſtrophè, epitomè, apoſtrophè, Penelopè, Andromachè, &c. and at the End of theſe Latin Words, ſimilè, premunirè, ſatellitè. What Power has final or ſilent (e)? Final or ſilent (e) ſerves to ſoften (c) and (g); it gives to (c) the Sound of (s), as face, place, diſgrace, &c. which are pronounced as if written, faſe plaſe, diſgraſe. It gives to (g) the Sound of (j); as page, gage, baggage, &c. which are pronounced as if written, paidſh, gaidſh, baggidſh. Final (e) lengthens the Sound of the foregoing Vowel; as băb, bābe; hĕr, hēre; fĭr, fīre; rŏb, rōbe, tŭn, tūne; except when

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able, leſs, ly, ment, neſs, ty; as deſireable, careleſs, vilely, refinement, likeneſs, ſafety, ninety, Nor is it ever ſounded before (s) in Words of the Plural Number; as Babes, blades, cakes, males, names, manes, rapes, mares, plates, halves, nor in the third Perſon Singular of Verbs when (s) is written for eth; as bites for biteth; writes for writeth; inclines for inclineth, &c. but it is ſounded after c, g, s, ch, ſh, x, z, both in Nouns of the Plural Number, and in the third Perſon Singular of Verbs, becauſe (s) at the End could not be heard without ſounding it, and making another entire Syllable; as plac-es, pages, caſes, churches, fiſhes, boxes, grazes. E is alſo ſilent in Words compounded with Here, there, where; as herein, hereinto, hereof, hereon, hereto, hereunto, heretofore, herewith; thereabout, thereafter, thereat, thereby, therefore, therefrom, therein, thereinto, thereof, thereon, thereunto, thereupon, therewith; whereabout, whereas, whereby, wherefor, &c. alſo in Words compounded with Hence, thence, whence; as henceforth, henceforward, thenceforth, thenceforward, whenceſoever.

two Conſonants come betwixt it and the preceding Vowel; as Bădge, wĕdge, hĭnge, trŭdge, diſchărge, &c. though it lengthens the foregoing Vowel, when preceded by th, ſt, and ang; as hāſte, tāſte, bāthe, ſwāthe, chānge, rānge.

How many Sounds has the Vowel (i)? It has three. 1. Its ſhort Sound which is almoſt full (ee) is expreſſed in Dĭd, wĭll, whĭch, bĭd, cĭvĭlĭty, &c. 2. It is ſounded like ſhort (ŭ) in firſt, ſhirt, bird, third, dirt, flirt, thirty, thirſty; pronounce fŭrſt, ſhŭrt, bŭrd, &c. [9].

3. Its

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[9] Some Writers give the Sound of obſcure (u) to (i) in firſt, bird, &c. but I think it prepoſterous to repreſent the obſcure Sound of one Vowel by that of another, eſpecially when we conſider that theſe obſcure Sounds can ſcarcely be communicated to, or diſtinguiſhed by the Ear. For if we take, for Inſtance, the Word Father, and ſubſtitute a, i, o, u, in the Place of (e), and ſtill pronounce this Word with its proper Accent and Cadence, it will be difficult for the Ear to determine the Difference between Fáthar, Fáther, Fáthir, Fáthor, Fáthur, and Fáthr without the (e). The Reader may make Experiments of the obſcure Sounds of the other Vowels in a great Number of Words; as Fátal, fátel, fátil, fátol, fátul, and fátl, &c. The Vowels are generally obſcure, or rather ſilent, eſpecially e, when they are placed either betwixt, or after the following double Conſonants, viz. Br, as barber, ſabre, barbr, ſabr; Bl, as babel, table, babl, tabl; Cl, as vocal, cycle, vocl, cycl; Cr, as Acre, acr; Dr, as Nadir, ſquander, nadr, ſquandr; Fl, as trifle, ſtifle, trifl, ſtifl; Fr, as offer, ſuffer, offr, ſuffr; Gl, as angle, ſingle, angl, ſingl; Gr, as anger, clangor, angr, clangr; Kn, as hearken, napkin, hearkn, napkn; Pl, as apple, mapple, appl, mappl; Pr, as wrapper, taper, wrappr, tapr; Sl, as taſſel, chiſel, taſsl, chiſl; Sn, as maſon, baſon, maſn, baſn; Tr, as alter, altar, altr, altr; Spl, as goſpel, goſpl; Spr, as proſper, proſpr; Str, as lobſter, huckſter, lobſtr, huckſtr; Thr, as author, mother,

3. Its long Sound is like the Pronoun (I), and is expreſſed in fīre, mīle, mīre, inſpīre, devīſe, &c. [10]. Obſerve,

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mother, brother; authr, &c. Theſe Vowels have been dropped in Pronunciation, on Account of the abovementioned double Conſonants making an imperfect Sound of themſelves, which is the Nature of mute Conſonants with Liquids behind them; as Bl, br, cr, &c.

[10] Long (i) has a double Sound, and is compounded of aw and ee, pronounced very quick thus ăweĕ; as fire, deſire, &c. is pronounced as if written făweĕr; desăweĕr; though it is not always ſo very open, but in many Words reſembles the Greek ει. As Cuſtom renders the long and ſhort Sound of this Vowel very irregular, it may be obſerved in general, that in ſhort Words (i) is always long before another Vowel; as Līon, trīal, dīal, līar, brīar, sīam, sīon, ſcīence, pīous, clīent, quīet, crīer, frīer, dīer, rīot, gīant, &c. and generally at the Beginning of long Words; as Dīameter, dīalogue, dīalect, dīagonal, dīabolical, dīametrically, Dīogenes, vīolently, quīeſcence, &c. But when (i) is in the Middle, or draws nigh to the End of the Word, it is generally ſhort before another Vowel; as Aſĭatic, barbarĭan, peculĭarly, centurĭon, eccleſĭaſtic, Philadelphĭa, Sogdĭana, Mergĭana, Perſĭa, Parthĭa, Bactrĭa, Hydaſpĭa, &c. and it is ſhort in moſt Poſitions in long Engliſh Words; as Cĭvĭlĭty, ĭnfĭnĭty, ſatĭrĭcally, dĭvĭſĭbĭlĭty, ĭnſenſĭbĭlĭty, &c. When the Primitive Word ends with (y) it is changed into (i) in the Derivative; and if the (y) be long in the Primitive, the (i) is long in the Derivative before the Terminations eſt, ed, eth, or when eth is changed into es; as multiplȳ, multiplīeſt, multiplīed, multiplīeth, or multiplīes; ſatisfȳ, ſatisfī-eſt, ed, eth, or es; fortifȳ, fortifī-eſt, ed, eth, or es; juſtifȳ, juſtifī-ed, eſt, eth, or es; denȳ, denīeſt, ed, eth, or es, &c. But if (y) be ſhort in the Primitives, the (i) is ſhort in the Derivatives; as hurrȳ,

Obſerve that (i) is always long before gh, gn, ld, nd, as sīgh, nīght, sīgn, desīgn, mīnd, fīnd, mīld, wīld, except build, guild, where (i) is ſhort, and the (u) ſilent, thus bĭld, gĭld. It is likewiſe ſounded long in Scripture Proper Names, before ah, jah, rah, as; as Jeremīah, Hezekīah, Elījah, Adonījah, Mīrah, Zacharīas, &c. It is alſo long in the Terminations ite and ites; as Ammonīte, Ammonītes, Rubinite, Rubinītes, &c. and where it ends a proper Name, as Levī Zabdī, &c. but in other Proper Names it is generally ſounded ſhort before a Vowel; as Mirĭam, Arĭel, Elĭab, &c. I before er, on, a, and after ſt, ſounds like (y) Conſonant; as Collier, onion, bullion, immediate, combuſtion, chriſtian, Indies, &c. pronounce Coll-year, on-yon, bull-yon, immed-yet, combuſt-yon, chriſt-yan, Ind-yes.

How many Sounds has the Vowel (o)? It has five. 1. Its ſhort Sound, which is expreſſed in lŏt, rŏd, gŏt, trŏd, nŏd, &c. 2. Its long Sound, which makes the Mouth of an orbicular Form, is expreſſed in glōbe, rōbe, prōſe, rōſe, &c. 3. It is ſounded like (oo) in Rome (the City) and in move, prove, do, doing, who, to, whom, whoſe, womb, tomb; pronounce Room, moove, proove, doo-ing, hoo, too, hoom, hooſe, woom, toom. 4. It is ſounded like ſhort (ĭ) in Women, flagon, ribbon, waggon; pronounce Wĭmmĭn, flagĭn, ribbĭn, waggĭn. 5. It is ſounded like ſhort (ŭ) in Come, ſome, conduit, conjure, pother, money,

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hurrĭ-eſt, ed, eth, or es; ſtudў, ſtudĭ-eſt, ed, eth, or es; burrў, burrĭ-eſt, ed, eth, or es, &c. The ſame Rule will hold before the Termination er; as juſtifў, juſtifīer; currў, currĭer, &c. It muſt be obſerved that (ies) is but one Syllable either as the Termination of a Verb, or the plural of a Noun. Nouns that End with (y) have (y) changed into (ies) in the Plural; and if the (y) be long in the Singular, (i) is long in the Plural; as ſkȳ, ſkīes; frȳ, frīes; crȳ, crīes; replȳ, replīes, &c. But if (y) be ſhort in the Singular, then (i) is ſhort in the Plural; as cherrў, cherrĭes, herisў, herisĭes, &c.

love,

love, dove, glove, month, pommel, govern, Monday, honey, cover, conſtable, attorney, comfort, kingdom, beſom, fathom, random, world, work, worſhip, brother, mother, ſmother, Monmouth, &c. pronounce cŭm, sŭm, cŭndit, &c. O is generally ſilent before (n) at the End of Words; as Deacon, maſon, button, mutton, iron, inviron, pardon, &c. pronounce deacn, maſn, &c.

How many Sounds has the Vowel u? It has three. 1. Its ſhort Sound, which is very like ſhort (o), only a little more guttural, is expreſſed in Bŭt, cŭt, gŭn, rŭb, sŭp, drŭb, &c. 2. Its long Sound is expreſſed in Lūte, mūſe, cūre, tūne, pūre, &c. And it has generally this long Sound, viz. eu, or ĭu, in long Words, when only one Conſonant comes betwixt it and another Vowel; as impūrity, ſecūrity, cūrious, opportūnity, &c. 3. It is ſounded like ſhort (ĭ) in Buſy, buſineſs, bury, burial; pronounce Bĭzzy, bĭzzineſs, bĭrry, bĭrrial. Obſerve, that (u) is never ſounded after (g), when a, e, or i follows it; as guard, guardian, gueſt, guilt, guide, &c. pronounce gard, gard-yan, geſt, gilt, gide: And at the End of Words, both (u) and (e) are ſilent after (g); as Hague, Prague, league, fatigue, prologue, ſynagogue, &c. pronounce Haig, Praig, leeg, fateeg, &c. except Ague, argue, Montague, in which the (u) is ſounded. Y, as a Vowel, has a long and a ſhort Sound, which are directly the ſame with thoſe of (i). Its ſhort Sound is expreſſed in phŷſic, etymology, phŷſiognomy, &c. Its long Sound is expreſſed in tȳro, tȳrant, chȳle, &c. It ends all Words with its ſhort Sound, as dutў, certaintў, proſperitў, delicacў, &c. except Monoſyllables and Verbs, as ſkȳ, crȳ, trȳ, mȳ, bȳ, to complȳ, to denȳ, to defȳ, to relȳ, &c. [11].

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[11] It may be obſerved of the Vowels in general, 1. That each of them has two general Sounds, i. e. a long and a ſhort Sound, from whence ariſes Quantity,

SECTION II.

Of Diphthongs, or Double Vowels.

WHAT is a Diphthong? A Diphthong is the meeting of two Vowels in one Syllable. How many Diphthongs are there in the Engliſh Language? There are twenty Diphthongs in the Engliſh Language, viz. ai, au, ea, ee, ei, eo, eu, ie, oa, oi, oo, ou, ui, ay, ey, oy, uy, aw, ew, ow. How are they divided? Into proper and improper. Which are the proper? The proper Diphthongs are, ai, au, ea, ee, ei, eo, eu, ie, oa, oi, oo, ou, ui. The improper Diphthongs are, ay, ey, oy, uy, aw, ew, ow. Why may theſe be called improper Diphthongs? Becauſe they are only written at the End of Words, to expreſs the Sounds of the proper Diphthongs they repreſent; as ay is always written at the End of Words for ai; ey for ei; oy for oi; uy for ui; aw for au; ew for eu; ow for ou [12].

What

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tity, or the Length or Shortneſs of Syllables, which creates a Harmony either in Proſe or Verſe. 2. That their ſhort Sounds occur much oftner than their long Sounds. 3. That in Monoſyllables they are ſhort before a ſingle Conſonant; as bat, bet, bit, lot, but; and in Words of two, three, four, &c. Syllables, they are ſhort before two or more Conſonants. 4. That they are generally obſcure in the laſt Syllable of Words, unleſs they take the Accent,

[12] Some Writers abſurdly define an Engliſh Diphthong to be the ſounding of two Vowels in one Syllable; and make a buſtle about dividing them into proper and improper, though they differ in the Method of their Diviſion. They tell us a proper Diphthong is that which has a mixed or proper Sound of both the Vowels. According to this Definition there

is

What do ai and ay ſound? Ai and ay ſound like long (a); as fair, day, &c. but the (a) is ſilent in

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is not a proper Diphthong in the Engliſh Tongue, unleſs we allow (oi) to be one, to which ſome give the Sound of long (i); and indeed (oi) reſembles that Sound, as foil, fīle, boil, bīle, toil, tīle, &c. It muſt be confeſſed that (oi) approaches the neareſt of any Combination in our Language to the Nature and Deſign of a Diphthong, as Diphthong imports the Coalition or Mixture of two Sounds in one. However, as to the reſt of the Engliſh Diphthongs, whatever they might have been anciently, they are now but ſimple Sounds, being the ſame with thoſe of the ſingle Vowels; as ai, ay, ei, ey, are juſt long a; au, aw, broad a; ea, ee, eo, ie, long e; ui, uy; oi, oy, long i; oa, ou, ow, long o; eu, ew, long u; and oo, fat u. Fat (u) is ſcarcely uſed now by the Engliſh, its Sound being expreſſed by oo; yet it is in uſe amongſt the Scots, who pronounce unrighteous, underſtood, univerſity; thus, oonrighteous, oonderſtood, ooniverſity, &c. Thus we ſee how much the Invention of ſo many Diphthongs whoſe Sounds differ nothing in our Language (according to the preſent Pronunciation) from the long and ſhort Sounds of the ſingle Vowels tend to perplex our Orthography. And though they may ſerve to ornament a Language, yet as they are impoſed as an Alphabet not of different Sounds, but of the ſame Sounds in different Forms, muſt of Conſequence wofully diſtract both in the Reading and true Spelling not only of our own, but of other modern Languages, as their Sounds are not the ſame in all Nations. How difficult is it for a Scholar to mark diſtinctly the various Sounds of our (a), which are fourteen different Ways expreſſed? 1. In all; 2. In laud; 3. in bawd; 4. In fare; 5. In late; 6. In fan; 7. In heart; 8. In neighbour; 9. In glaſs; 10. In fair; 11. In day; 12. In reign; 13. In they; 14. In oval. If the Reader makes a trial of the other Vowels in this Manner, he will find them no leſs perplexing.

Villain,

Villain, certain, captain, curtain, chaplain, fountain, bargain, mountain, murrain; read villĭn, certĭn, captĭn, &c. Ai is no Diphthong in Hebrew Words; as Beba-i, Sina-i, &c. nor when a Word ends in ais, or aim; as La-is, Ramatha-im.

What do au and aw ſound? Au and aw ſound broad (a), i. e. as Foreign Nations ſound a; or that (a) has in all, call; as aul, caul, awl, cawl. Au is no Diphthong in ſome proper Names; as Archela-us, Staniſla-us, Caperna-um

How many Sounds has ea? Ea has four Sounds. 1. Its general Sound, which is like long e, or ee, is expreſſed in appear, arrear, fear, dear, hear, &c. 2. It ſounds like ſhort (e), in beard, breaſt, head, ready, &c. 3. It ſounds like (a) long, in ſwear, wear, rear, bear, pear, great, break, tear. 4. It ſounds like (a) ſhort, in hearken, heart, hearty, heartleſs, with their Compounds. Ea is no Diphthong in Hebrew, Greek, and Latin Words. 1. In Hebrew Words; as Gebe-a, Kadeſh-barne-a, Kirjath-je-arim, &c. 2. In Greek Words; as Ceſare-a, ide-a, the-atre, gene-alogy, empyre-al, &c. 3. In Latin Words; as Cre-ator, crea-tion, venge-ance, re-al, be-atitude, miſcre-ant, deline-ate, &c. Nor is ea a Diphthong when compounded with pre; as pre-amble, pre-admit, pre-adamite, &c.

What Sound has ee? Ee has the ſame Sound the French give to (i) i. e. very like our ſhort (ĭ): as ſee, ſeen, been, need, &c. Ee is no Diphthong in Hebrew Words; as Be-erſheba, Be-erites, &c. nor when compounded with re and pre; as re-eſtabliſh, pre-eminence, &c.

What do ei and ey ſound? Ei and ey have the ſame Sound that ai and ay have, i. e. long (ā); as in reign, feign, eight, they, whey, &c. but ei ſounds (ee), in deceive, deceit, conceive, conceit, receive, receipt; and it ſounds like ſhort (ă), in neighbour. Ei is no Diphthong in Words compounded with re; as re-iterate, re-imburſe, &c. nor in theſe Words, De-ity, de-iſt, de-iſm, athe-iſt, athe-iſm, polythe-iſm.

What

What ſounds oi and oy? Oi and oy have a mixed Sound which is never varied, it reſembles long (i), and is expreſſed in boil, oiſter, boy, troy, &c. Oi is no Diphthong in Words compounded with con, (n) being left out; as Co-ition, co-incide, &c. nor in Words ending in ing; as do-ing, go-ing.

What do eu and ew ſound? Eu and ew ſound (ū) long; as feud, few, dew, &c. Note, as (eu) is properly no Engliſh Diphthong, being found moſtly in Words of Greek Origin, it is always parted into two Syllables at the End of Words; as Bartime-us, Zache-us, &c.

What ſounds ie? Ie ſounds like (ee), in field, fiend, frontier, &c. but (e) ſhort, in fierce, pierce, friend, pronounce fĕrce, pĕrce, frĕnd. Ie is no Diphthong in Hebrew Words; as Abi-ezer, Eli-ezer, &c. nor in Words ending in ed, eth, and er; as di-ed, appli-eth, di-er, carri-er, &c. Ie is generally parted in Words derived from the Latin; as cli-ent, ori-ent, qui-et, pi-ety, ſoci-ety, vari-ety, &c.

What ſounds eo? Eo ſounds (ee) in people; and ſhort (e) in jeopardy, leopard, yeoman; and (o) ſhort in George.

What ſounds oa? Oa ſounds long (ō), as cloak, oar, coach, goat, moan, &c. It ſounds much like au, in broad, abroad, groat; and is never written at the End of an Engliſh Word. Oa is no Diphthong in Hebrew Words; as Gilbo-a, Zo-an, &c. nor in Words compounded; as co-adjuter, co-agulate, &c.

What ſounds oo? Oo has the ſame Sound that the Conſonant (w) has in all Words, or that which moſt foreign Nations give to the Vowel (u) i. e. fat (u); as hood, good, food, fool, moon, &c. but it ſounds (u) ſhort, in blood, foot, flood, ſoot; pronounce blŭd, fŭt, flŭd, ſŭt; and it ſounds like long (ō) in door, floor, poor; pronounce dōre, flōre, pōre. Oo is no Diphthong in Words derived from the Hebrew, Greek, or Latin; as Bo-oz, Co-os, co-operate.

How many Sounds have ou and ow? Ou and ow have four; the firſt Sound is compoſed of both (o) and (u w), and if we ſound o-oo extremely quick, it diſcovers

diſcovers this Sound exactly; as louſe, mouſe, fowl, town, &c. which are ſounded quick, lo-oos, mo-oos, ſo-ool, to-oon. 2. Ou ſounds like (oo), in ſoup, ſtrowd, would, could, ſhould, you, your, youth; pronounce ſoop, ſtrood, ood, cood, ſhoold, yoo, &c. 3. Ou ſounds like ſhort (u), in couple, trouble, courage, country, courier, courteſy, double, doublet, nouriſh, flouriſh; pronounce cŭple, trŭble, cŭrage, &c. 4. Ou and ow ſound long, (o), (u), and (w), being ſilent; as though, thought, ſought, know, flow, ſlow, blow, &c. W is ſilent at the End of Words of more than one Syllable; as follow, hollow, beſtow, &c. except allow, avow.

How many Sounds has ui? Ui has three Sounds. 1. It ſounds (i) long, in guide, guile, beguile, guiſe, diſguiſe. 2. It ſounds (i) ſhort, in guild, build, guilt, conduit, &c. 3. It ſounds (u) long, in bruiſe, fruit, ſuit, recruit, &c. Ui is no Diphthong in Foreign Words; as vacu-ity, fru-ition, genu-ine, pu-iſſant, &c.

Aa is a Diphthong in Hebrew Words, and ſounds but as one (a); as Baalam, Aaron, Aaronite, &c.

It may be obſerved, that ia, ii, io, iu, uo, are no Diphthongs, and are therefore always parted in Words.

Ae and oe, commonly marked Æ, Œ, or æ, œ, though they ſound (ē) are no Engliſh Diphthongs; and the Words Cæſar, œconomy, &c. would be better written as they are ſounded, thus Ceſar, economy.

SECTION III.

Of Triphthongs.

WHAT is a Triphthong? A Triphthong is the Meeting of three Vowels in one Syllable. How many Triphthongs are there? There are three Triphthongs in the Engliſh Language, viz. 1. Eau, which ſounds (u) long, in beauty, with its Derivatives; but (o) long, in beau. 2. Ieu in lieu, adieu. 3. Iew in view.

SECTION

SECTION IV.

Of the Single Consonants.

WHAT is a Conſonant? A Conſonant is a Letter which cannot make a perfect Sound without adding ſome ſingle or double Vowel either before or after it; as ib or be, eat or tea; and therefore derives its Name from conſounding, or ſounding together with the Vowels [13].

How many in Number are the ſingle Conſonants? They are twenty-one in Number, b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z. How are they divided? Into Mutes and half Vowels. What is a Mute? A Mute is a Letter which cannot make a Sound without a Vowel. Which are they? b, c, d, f, g, h, j, k, p, q, s, t, v, x, z. Six of theſe are called by ſome half Mutes, becauſe they diſcover a kind of faint Sound, viz, b, d, g, j, v, z. What is a half Vowel? A half Vowel or Liquid, is a Letter which makes an imperfect Sound without joining any other to it. Which are they? l, m, n, r.

W and y are neutrals, having both complete Sounds. Can all theſe Conſonants begin and end a Syllable or Word? No. 1. J always begins, but never ends

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[13] Though theſe Characters called Conſonants have been reckoned Forms of a more ignoble Nature than the Vowels, becauſe, without the Conjunction of ſome Vowel, they lead rather to ſilence than to produce a Voice; yet it is evident, that they diſtinguiſh rational Beings from the brute Creation in a more peculiar Manner than the Vowels, as ſeveral Brutes utter, at Times, theſe vocal Sounds in common with us. But Man only is endowed with theſe noble Faculties or Organs, which produce ſuch Variety of Contacts and Configurations by which the Sounds of the Vowels are variouſly directed and determined.

a Word,

a Word. 2. W and y begin Words as Conſonants, but end them as Vowels; as war, youth, ſky, blow. 3. X never begins a Word but in a few proper Names, as Xerxes, Xenophon, &c. 4. q. v, z. never end a Word, but have always a final (e) to cover them; as pique, give, raze. What Parts of the Mouth are employed in expreſſing the Mute or Natural Sounds of theſe Conſonants? There are five different Parts of the Mouth employed in expreſſing the true or natural Sounds of the Conſonants, viz. the Teeth, Lips, Palate, Throat, and Noſe, beſides the Aſſiſtance of the Tongue. Thoſe that belong to the Teeth are called dental or teeth Letters; thoſe that employ the Lips are called labial or lip Letters; and thoſe of the Palate are called palatal Letters; and thoſe of the Throat are called guttural or throat Letters; and thoſe that are ſounded through the Noſe are called naſal or noſe Letters. What is the mute Sound of b? [15]. *Anſwer*——. What Parts of the Mouth are employed

[15] Though all Nations, as well as we, give vocal Sounds to the Conſonants, yet in ſpeaking all expreſs their mute Sounds or ſimple Contacts without any Variation, except (j) and ſoft (g). The vocal Sounds we give to the Conſonants are in general more compounded than thoſe of other Nations; as we name them bee, cee, dee, eff, gee, aich, idge, or jay; kay, el, em, en, pee, kew, err, eſs, tee, vee, double u, ex, wy, zed.

Obſervations concerning the Manner of expreſſing the natural or mute Sounds of the Conſonants.

B, a labial; its mute or natural Sound, which is invariable, reſembles the Syllable ib; to expreſs it truly, firſt put the Lips together, and try with the Lips thus cloſed to pronounce ib; which is impoſſible, tho' by this Contact or Motion we hear the Sound of (b) exactly.

C, a guttural; its mute Sound is very like the Syllable (ic), when (ic) is whiſpered; it is formed by intercepting, and compreſſing the Breath in the Throat, the hinder Part of the Tongue being moved towards the

ployed in expreſſing of b? The Lips; therefore it is a labial or lip Letter. The Queſtion may be repeted in the

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the Throat. K and q are expreſſed in the ſame Manner.

D, a palatal; its Sound reſembles the Syllable (id); firſt put the Tongue to the Palate of the Mouth, and try to pronounce (id), by this Motion the mute Sound of (d) will be heard exactly.

F, a dental; its mute Sound is exactly expreſſed by firſt putting the upper Teeth on the under Lip, and by blowing ſoftly, a Sound is diſcovered very like (if), when (if) is whiſpered. Be ſure with this, as well as with all others, to make the Motion or Contact before the Sound.

G, a guttural; its mute Sound is expreſſed by intercepting and compreſſing the Breath in the Throat; it reſembles the Sound of (ig).

H, is an Aſpiration or Breathing; in expreſſing it the Breath is not much impreſſed; it reſembles the Syllable (ha), when (ha) is whiſpered and uttered quick.

J, a palatal; its proper Sound is every where like (dſh).

L, a palatal; its Sound is expreſſed by firſt putting the Tongue to the Palate of the Mouth, and then trying to pronounce the Syllable (il), which it reſembles, its natural Sound will be heard exactly.

M, a naſal; its Sound goes through the Noſe, and is expreſſed by firſt cloſing the Lips, and in this Motion try to pronounce (im), its Sound will be heard exactly.

N, a naſal, alſo reflects through the Noſe; its Sound is expreſſed by firſt putting the Tongue to the Roof of the Mouth, or the Roots of the upper Teeth, and in this Motion try to pronounce (in), you have it exactly.

P, a labial; its Sound reſembles the Syllable (ip), when (ip) is whiſpered; it is expreſſed by firſt putting the Lips cloſe together, and ſuffering the Breath to force

the ſame Manner with Reſpect to the true Sounds of the other Conſonants. Since you have given me the true Sounds of all the Conſonants, tell me alſo which of

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force them open, no Sound will be diſcovered, but what is made by the Separation of the Lips.

R, a palatal; it is expreſſed by a Concuſſion, or Quivering of the Extremity of the Tongue, which, beating againſt the Breath as it goes out, produces this horrid dog-like Sound; it reſembles the Syllable ir.

S, a palatal, is expreſſed by hiſſing; it reſembles (iſs), when (iſs) is whiſpered.

T, a palatal, reſembles the Syllable (it), when (it) is whiſpered; it is exactly expreſſed by putting the Tongue to the Palate of the Mouth, and the mute Sound will be diſcovered by letting a ſmall Breath force it from the Roof again.

V, a dental, reſembles the Syllable (iv); it is expreſſed by firſt putting the upper Teeth upon the under Lip, and trying to ſound (iv), by this its Sound will be heard exactly. W has a complete and unvaried Sound in all Words like (oo); this Conſonant goes before all the Vowels except (u), and before (r), tho' it be not ſounded; as wrath, wretch, &c. which are pronounced rath, retch, &c. It likewiſe follows as a Vowel a, e, o, and unites with the ſame into the Sound of the double Vowels aw, ew, ow; as ſaw, new, ſow, &c.

X, is a double Letter, being compounded of (k) and (s), and is therefore both a guttural and palatal Letter; its true Sound reſembles (ix), when this Syllable is whiſpered. It is often from Negligence, or for Eaſe, pronounced like (z) at the Beginning of Names; as Xerxes, Xanthus, &c. thus Zerxes, Zanthus, &c.

Y when it precedes a Vowel is a Conſonant, and when it follows a Conſonant it is a Vowel. As a Conſonant it has a more liquid Sound than when a Vowel. Its Conſonant Sound is like ſhort (i) twice, but rapidly pronounced, or like the Word ye.

Z, a

of them all you obſerve to have the moſt viſible Change made upon them as to their Sounds? C and g. What obſerve you about (c)? I obſerve that (c) has a hard and a ſoft Sound; it has always its natural

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Z, a palatal, is expreſſed by buzzing, as it were, the Syllable (iz); if the Extremity of the Tongue ſlightly touches the Palate, it is forced from it by a Concuſſion, as the Breath paſſes betwixt it and the Palate.

It muſt be obſerved, that although I have inſerted theſe Syllables to which the mute or natural Sounds of the Conſonants are nearly alike, they are not to be depended upon as their real Sounds, but only the nigheſt Reſemblance of them, it being impoſſible to mark in Writing their mute Sounds. My Deſign by them is only to aſſiſt thoſe who, even when they have made the proper Motions or Contacts as directed, might be at a loſs to know whether they expreſſed the true Sounds or not: But when they have ſo nigh a Reſemblance of them, they can ſcarcely miſs. The only Way to be ſure, is to make always the Contact or Motion before the Sound. Now as Speaking, or, which is the ſame Thing, Reading out, is nothing elſe but a quick Repetition of the natural Sounds, or ſimple Contacts of the Conſonants, the Vowels in all Words cauſing the Voice to be heard, and alſo making the Mutes to conſound with them, as they could make no perfect Sound without them; would it not be of the greateſt Advantage to Children both in Reading and Orthography, if they were taught at firſt the mute Sounds of the Conſonants, in order to pronounce Words at Sight, without previouſly ſpelling them, or being put to the Drudgery of pronouncing ſeveral Syllables before they can tell the Sound of one? If ſuch a rational and expeditious Method was but univerſally practiſed, there would be no Cauſe for any further Complaint concerning the Want of Characters expreſſive of every ſimple Sound; nay, were it ſo, ſuch an Innovation would be as impertinent as uſeleſs.

hard

hard Sound like (k), when it goes before the Vowels a, o, u, and the Conſonants l, r, t; as came, come, cup, clear, creep, act, &c. and when it ends Words, as muſic, logic, arithmetic, &c. But before the Vowels e, i, y, or before an Apoſtrophe, it ſounds without Exception like (s); as cell, city, cypreſs, plac'd for placed. Theſe words, ſkeptic, ſkeleton, kedron, kiſh, Skeva, akeldama, ſhould be written with a (k), as they are pronounced, and according to their Originals; and not ignorantly ſceptic, ſceleton, cedron, cis, ſceva, aceldama. If the hard Sound of (c) comes before (e) or (i), then (k) is always put in its Place; as kept, kill, ſkin, &c. K ſhould never be written in an Engliſh Word before a, o, u, l, r, t. What obſerve you about (g)? G without Exception keeps its guttural hard Sound before a, o, u; as game, gold, gun, &c. as it alſo does before all Conſonants; but before e, i, y, or before an Apoſtrophe, it ſounds ſoft like (j), i. e. (dſh); as gender, ginger, gypſy, judg'd for judged. G being ſometimes hard, ſometimes ſoft before (e) and (i); and having no Mark to diſtinguiſh the hard from the ſoft Sound; we muſt obſerve, that (g) keeps its hard Sound before (e) and (i) in all Engliſh Words, i. e. all Words which we have taken from the German Tongue; as get, gift, gilt, geld, together; begin, give, gild, gird, girt, &c. with their Derivatives and Compounds. And as the Germans, Swedes, Danes, and ſome other northern Countries, never ſound (g) ſoft, we ought in reading the Names of Perſons, Cities, Towns, &c. of ſuch Countries, to pronounce the (g) always hard before (e) or (i). G keeps alſo its hard Sound before (e) and (i), in all Hebrew Words of the Bible; as Gehazi, Geneſareth, Gilead, Gibeon, &c. and wherever two gg's come together, they are both hard, though e, i, or y follow; as dagger, ſtagger, begging, hugging, dreggy, craggy, foggy. But in all Words derived from the Latin and French (g) ſounds ſoft before e and i; as generation, degenerate, gentle, gentility, engine, imagine, &c. Note, G is ſounded neither at the Beginning nor End of a Word

Word before (n); as gnat, gnaw, reign, deſign, read nat, naw, rein, desīne, &c.

SECTION V.

Of the Double Consonants.

WHEN two or three Conſonants meet together, they are called double or triple Conſonants; and of theſe ſome are fit to begin, others to end Words only. The firſt are called initial, the ſecond final double Conſonants. The initial double Conſonants, or thoſe fit to begin Words, are forty-one in Number, viz. bl, br, ch, cl, cr, dr, dw, fl, fr, gl, gn, gr, kn, ph, pl, pr, rh, ſc, ſh, ſk, ſl, ſm, ſn, ſp, ſq, ſt, ſw, th, tr, tw, wh, wr, phr, ſch, ſcr, ſhr, ſpl, ſpr, ſtr, thr, thw. Many of theſe alſo end Words. The final double Conſonants are about ſeventy in Number, but of ſmall Importance to be inſerted. All the initial double Conſonants begin Words with their natural Sounds, except ch, ph, ſh, th.

What Sound has ch? Ch has a mute Sound like (tſh); it is expreſſed by firſt putting the Tongue to the Palate, and then try to pronounce (itch), its Sound will be heard exactly; it is expreſſed in chear, church, rich, &c. the Addition of (t) does not alter nor increaſe the Sound; for much is the ſame as mutch, and cruch, as crutch, &c. ſo that (t) is quite ſuperfluous. Ch has this ſoft Sound, viz. (tſh) in all Words originally Engliſh, and generally in Words derived from the Latin; as chicken, children, choſen, cheriſh, chaſtity, charter, &c. But it has a ſmooth Sound like (ſh) in Words derived from the French; as debauchee, machine, chagrine, chaiſe, chevalier, champaign, chamade; pronounce deboſhee, maſheen, ſhagreen, ſhaiſe, ſhevalier, ſhampain, ſhamade. It has alſo the ſmooth Sound of (ſh) in Engliſh Words after l or n; as welch, bench, belch, trench, wench, &c. pronounce welſh, benſh, &c. In

Words of Greek Origin, and in Hebrew Words, the (h) is ſilent, and then (ch) ſounds like (k), which is called its hard Sound; as Chriſt, chriſtian, chronology, chemiſtry, &c. Achiſh, Abimelech, Ariſtarchus, Nebuchadnezzar, &c. pronounce Krīſt, kriſtian, kronology, kemiſtery, Akiſh, Abimelek, &c. Ch in (arch) ſounds ſoft before a Conſonant; as Archbiſhop, archdeacon, archduke, &c. but before a Vowel it ſounds hard like (k), as Archangel, archiepiſcopal, archipelago, &c.

What ſounds ph? Ph has every where the Sound of (f), except, where it is parted in theſe three Words, Mep-ham, Clap-ham, ſhep-herd.

What Sound has ſh? Sh has a ſmooth unvaried Sound very like (iſh), when (iſh) is whiſpered; it is expreſſed in ſhare, ſhame, daſh, waſh, &c. Ti takes the Sound of (ſh) before all the Vowels; as tertian, patient, titii, nation, tertius, &c. pronounce terſhan, paſhent, tiſhi, naſhun, terſhus: But it keeps its natural Sound at the Beginning of Words; as tied, tieth, tiara; and in the Plural Number of Words ending in ty, (y) being changed into (i); as duty, duties, beauty, beauties, &c. and in all Derivatives from Words ending in (ty), (y) being alſo changed into (i); as pity, pitieſt, pitieth or pities; mighty, mightier, mightieſt; empty, emptier, emptieſt; dirty, dirtier, dirtieſt, &c. Ti keeps alſo its natural Sound in ſome Hebrew and Greek Names; as Shealtiel, Phaltiel, Shephatiah, Adramyttium. We alſo give the Sound of (ſh) to (ci) before another Vowel; as ancient, magician, precious, ſuperficial, gracious, beneficial, &c. pronounce anſhent, magiſhan, preſhus, ſuperfiſhal, &c. Obſerve, that (ſi) takes the Sound of (ſh) before (on) at the End of Words; as diviſion, occaſion, miſſion, &c. pronounce diviſhun, occaſhun, &c. So that the Terminations, ſion and tion, have generally the ſame Sound, viz. ſhun; and are always, as they ought, to be pronounced as one Syllable.

What Sound hath th? Th has both a hard and a ſoft Sound; the hard Sound is expreſſed by putting the

the Tongue againſt the upper Teeth, and then try to pronounce (ith), you will have it exactly. It is very like (ith), when (ith) is whiſpered, and is expreſſed in think, through, thwart, death, wrath, &c. The ſoft Sound is made by the ſame Motion, only there is not ſuch a ſtrong preſſure of the Breath, nor of the Tongue upon the Teeth; and whereas the hard Sound is intirely mute, the ſoft diſcovers an imperfect Sound; and is expreſſed in theſe, thoſe, thee, bathe, breathe, &c. [15].

What Sound has wh? Wh ſounds every where hoo; for although (w) be written before (h), yet it is always ſounded after it; as who, what, &c. are ſounded hwo, hwat, or hoo, hoo-at; or ooho, oohat

Gh is never ſounded in the Middle nor at the End of a Word; as Sight, fight, might, light, ſigh, nigh, through, weigh, &c. except where Cuſtom has given it the Sound of (ff) at the End of theſe Words,

[15] This double Conſonant, and our Manner of pronouncing ch, j, or ſoft (g), makes the Pronunciation of our Language very difficult to Foreigners; all the Difficulty is contained in theſe Words, What think the choſen Judges? which Foreigners pronounce, What ink de ſhoſen ſhudges? or what tink te, &c. The French pronounce (ch) ſmooth, as we do (ſh); if they put a (t) before it thus (tſh), it repreſents the proper Sound of (ch) in Engliſh Words; as cheap, cheap; cheeſe, tſheeſe; much, mutſh; patch, patſh, &c. And by putting a (d) before (ſh), the proper Sound of (j) or ſoft (g) is expreſſed, which by them is ſounded (zſh); as Judge, dſhudſh; judgment, dſhudſhment; juſtice, dſhuſtice; page, paidſh; wedge, dſh; baggage, baggadſh, &c. The Germans and other northern Nations give a Sound to (j) quite different from ours, or that of the French; they pronounce it every where like our ſhort (ĭ), or, according to my Ear, like our (y) Conſonant, at the Beginning of a Word; as Jacob, ĭacob, or yacob; Jern, Jern, &c.

Laugh, tough, enough, cough, rough, trough; pronounce laff, tŭff, enŭff, coff, rŭff, trŏff. Note, Enow, the Plural of enough, is always applied to Number.

CHAP. II.

Of Syllables.

Rules for true Spelling, and the proper Diviſion of the Syllables of long Words.

WHAT is the Uſe of Letters? Letters ſerve to make Syllables, and Syllables properly combined produce Words; and Words properly combined produce Sentences; and Sentences properly combined produce a Speech or Diſcourſe [16].

What

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[16] We are now come to ſhew the Uſe and De-
ſign of theſe Letters, or primary Articulations; which
are all denominated by the common Name of Ele-
ment, in as much as every Articulation of every othe
Kind is from them derived, and into them reſolved
For under their ſmalleſt Combinations they produce
Syllable, and Syllables produce Words, &c. An
thus it is, that to Principles ſo few, and apparentl
ſo trivial, we owe that Variety of articulate Voice
which have been ſufficient to communicate and ex
plain the Sentiments of ſo innumerable a Multitud
as all the paſt and preſent Generations of Men; ar
are more than ſufficient for all the Languages th
ever can be in the Univerſe. They are but twent
fix in our Tongue, yet they may be ſo variouſly di
poſed, as to make more than five hundred and f
venty-ſix ſeveral Words of two Letters; and twent
ſix Times as many Words may be formed of thi
Letters, that is, fifteen thouſand and ſix; and twe
ty-ſix Times as many more may be made of four
veral Letters, that is, nine hundred thouſand a
thir

What is a Syllable? A Syllable is a complete Sound uttered in one Breath; as O, come, let, us, ſing, to, the, Lord, for, he, is, good; in the Utterance of which Words, I obſerve twelve diſtinct Motions of Breathing. What Letters can make a Syllable? One ſingle, or one double Vowel only; or any one of the ſingle or double Vowels joined to any one of the ſingle or double Conſonants, can make a Syllable. Cannot one, two, or more Conſonants make a Syllable? No Number of Conſonants can make a Syllable without a Vowel; as Strngth can make no Syllable of themſelves, but if I put in (e) betwixt (r) and (n), thus Strength, it makes a Syllable and proper Word. Therefore, as many Vowels ſingle or double, as are found in a Word, of ſo many Syllables does that Word conſiſt; as Good 1, ſeem-ly 2, in-form-er 3, per-pe-tu-ate 4, de-po-pu-lat-ed 5, in-ſen-ſi-bi-li-ty 6, un-phi-lo-ſo-phi-cal-ly 7, in-com-pre-hen-ſi-bi-li-ty 8. Why are there two Vowels in (good), and but one Syllable? Becauſe a Diphthong makes but one Syllable, having but one diſtinct Sound. But why are there five Vowels in (perpetuate), and only four Syllables? Becauſe the final or ſilent (e) ſerves only to lengthen the Sound of the foregoing Vowel, and being never pronounced, cannot increaſe the Number of Syllables.

What is a Monoſyllable? A Word of one Syllable.

What is a Diſſyllable? A Word of two Syllables.

What is a Triſſyllable? A Word of three Syllables.

What is a Polyſyllable? A Word of many Syllables.

How many general Rules have you for the true Diviſion of Syllables? Five.

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thirty-ſix; and ſo on in Proportion almoſt *ad infinitum*. No Wonder then, that the Egyptians paid divine Honours to the Inventor of Letters, whom they called Theuth: and that Socrates, when he ſpeaks of him, conſiders him as a God, or ſome God-like Man.

Rule I. When a ſingle Conſonant comes between two Vowels, it goes with the laſt Vowel in dividing the Syllables. As,

ă-bā´te *
ă-bā´se
ă-bă´ſh
ă-bĕ´t
ă-bī´de
ă-bō´de
ă-bŏ´-lĭſh
ă-bŏ´-mĭ-năte
ă-bŏ´ve
ă-bou´t
ă-bou´nd
ă-că´-dĕ-mў
ă´-cĭd
ā´-gĕnt
ă-gĭ-tāte
ă´-gŏ-nў
ă-gre´e
ă-grie´ve
ā´-gūe
ă´-lĭ-mĕnt
ă´li-quŏt
ă´mā-tŏ-rў
ă´mă-zŏns
ă-mē´-nă-ble
ă-mĕ´-rĭ-cā
ă´-mĭ-tў
ă´-mū-lĕt
ă-mū´ſe
ă-nă´-lŏ-gў
ă-nă´-tŏ-mў
ă´-nĭ-măl
ă´-nĭ-māte
ă-nĭ-mŏ´-sĭ-tў
ă-pŏ´-că-lўpſe
ă-pŏ´-lŏ-gў
ă-pŏ´-lōgue
ă´-ră-bĭc
ă-rĭ´-dĭ-tў
ă-rŏ-mă´-tic
ă´-vă-rĭce
ă´-vĕ´rſe
bā´-bў
bă´lănce
bĕ-fa´l
bé-gui´le
bĕ-nĕ´-vŏ-lĕnce
bĕ´-ryl
bĕ´-vĕ-răge
bĭ´-gŏt
bŏ´-sŏm
bŏ´tă´-nĭc
bŏ-tă-nŏ´-lŏ-gў
bu´rў
bu´-sĭ-nĕſs
că-ba´l
cā´-bĭ-nĕt
că-dă´-vĕ-rous
că´-mŏ-mīle
că-pă´-cĭ-tў
că-pĭ-tăl
că-pĭ´-tŭ-lāte
că´-ră-bīne
că´-ră-văn
cĕ-lĕ´-rĭ-tў
cĕ´-lĭ-bă-cў
cĭ´-tў
cō´-gĭ-tāte
cŏ´-hé´-rĕnce
cŏ-lŏ-nā´de
cŏ´-lŏ-nĕl
cŏ´-nĭ-cal
cŏ´-rŏ-nĕr
cū´-ră-cў
dĕ-bĭ´-lĭ-tў
de-că´nt
dĕ´-cĭ-măl
dĕ´-dĭ-cāte
dĕ-gĕ´nĕ-rāte
dĕ-lū´-sĭve
de-mĕ´-rĭt
dĕ-pŏ´-pŭ-lāte
dĕ-pŏ´-sĭ-tă-rў
dĕ´-rŏ-gāte
dĕ´-sĕ-lāte
dĕ-vī´se
dĭ-mĭ´-nŭ-tĭve
dŏ-cĭ´lĭ-tў
dră´-gŏn
dră´-mă
ĕ-lĕ-mĕnt

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* The Syllable that has the Accent is always long in Verſe, by the Inflexion of the Voice. And a Diphthong makes always a long Syllable, unleſs one of the Vowels be dropped; as in Captain, where (a) is ſilent.

ĕ´-lŏ-gў
ē-lū´-cĭ-dāte
ĕ´-mĭ-nĕnt
ĕ´pĭ-cūre
ĕ´-pĭ de´-mĭc
ē-pĭ´-tŏ-mè
ĕ´-vĭ-dĕnt
fa-cĭ´-lĭ-tāte
fă´-mĭ lў
fĕ´-lŏ-nў
fē´-māle
fĕ´-mĭ-nīne
fi-dĕ´-lĭ-tў
fĭ´-nĭ-cal
flŏ´-ră
frĭ-gĭ´-dĭ-tў
fū-tū´-rĭ-tў
gĕ nĕ-ră´-lĭ-tў
gĕ-nĕ-rŏ´-sĭ-tў
gĕ-nĭ´-tal
gĕ´-nĭ-tĭve
glŏ´-rĭ-fў
grà´-tĭ-tūde
grá-vĭ-tāte
grăv´-vĭ-tў
hă bĭ´lĭ-mĕnt
hă´-bĭt
hō´-lў
hŏ´-mĭ-cīde
hŏ´-mĭ-lў
hŏ-mŏ´-lŏ-gous
hŏ´-nĕst
hŏ´-ney
hŏ´-nŏ-ră-rў
hŏ´ nour
hŏ-rī´-zŏn
hŏ-rŏ-lŏ´-gĭ-cal
hū´-mă´-nĭ tў
hū-mĭ´-dĭ-tў
hū-mĭ´-lĭ-tў
hū´-mour

ja´-cŏ-bīte
ī´dŏ-līze
jū´bĭ-lē
jū´-dĭ-că-tūre
jū´-lў
Jū´-pĭ tĕr
jū´-rў
jū´-vĕ-nīle
lā´bĕl
lă´ bă-ră-tŏ-ry
lă´-bў-rĭnth
la´-cĕ rāte
lă-cŏ´-nĭc
lĕ-gĭ´-tĭ-māte
lĭ´-bĕ-răl
lĭ´tĭ-gāte
lŏ´-gĭ-căl
lū´-mĭ-nă-rў
lў´rĭc
mă´-gă-zĭne
mă´-gĭ căl
mā´-jŏr
mă-lĕ´-vŏ-lĕnce
mă´-nĭ-fĕſt
mă´-nĭ-fōld
mă´-rĭ-gōld
mă-tū´re
me´-rit
mĭ-nŏ´-rĭ-tў
mŏ´-dĕl
mŏ´-dĕ-rāte
mŏ´-dĭ-fў
mŏ´-dŭ-lāte
mō´-mĕnt
mŏ-nŏ´-pŏ-lў
mŏ-ră´-lĭ-tў
mū´-sĭ-căl
mū´-tĭ-lāte
mū´-tĭ-nў
nā´dĭr
nă´-văl

nă´-vĭ-gāte
nĕ´-gă-tĭve
nŏ-bĭ´-lĭ-tў
nŏ´-mĭ-nāte
nŏ´-vĕl
nū-mĕ-răl
nū-mĕ-rā´-tŏr
oē-cŏ´-nŏ-mў
o-mĭ´t
ŏ´-pĕ-ră
ŏ´pĕ-rāte
ŏ´-pŭ-lénce
ŏ´ră-tŏr
Pă´-lāte
pă´-lă-tĭ-nāte
pā´-pă-cў
pā´-pĕr
pă-ră-bŏ´-lĭ-căl
pă-ră-lў´-tĭ-căl
pă´-ră-mount
pă´-ră-sĭte
pā´-rĕnt
pĕ´-dă-gōgue
pĕ´-dĭ-mĕnt
pē´-năl
plă-tŏ´-nic
plĕ´-nĭ-tūde
pleu´-rĭ-sў
plū´-măge
pŏ´-lĭ-tĭc
pŏ-mā´-tŭm
prĕ´-dĭ-cāte
prĕ´-lăte
prĕ-rŏ´-gă-tĭve
prŏ-mō´te
prŏ-tū´bĕ-rănce
pū´-pĭl
pў´-ră-mĭd
quă´-lĭ-fў
quă´-lĭ-tў
ră´-dĭ-căl
ră-pă´-cĭ-tў

ră-pă´-cĭ-tў
ră-pĭ´-dĭ-tў
ră´-tĭ-fȳ
rĕ-că´nt
rĕ-ceíve
rĕ-deém
rĕ-gā´rd
rĕ´lĭcs
re-pū´te
rō´-să-rў
rō´-vĕr
rū´-bў
rū´-mĭ-nāte
rū´-răl
Să´-lĭ vāte
să´-lū tă-rў
să-lū-tĭ´-fé-rous
sā´-nă-tĭve
să-tў´-rĭ-căl
să´-văge
ſau´-săge
ſcŏ´-tŏ-mў
ſcrŏ´-fŭ-lous
ſcrū´-pŭ-lous
sĕ´-cŏnd
sĕ´-dĭ-mĕnt
sĕ´n-sĭ-tĭve
sĭ mĭ-lă´-rĭ tў
sĭ mĭ´-lĭ-tūde
sĭ´-mĭ-lăr
sī´-mŏ-nў
sŏ´-lĭ tă-rў
ſpī´răl
ſtĕ-rĭ´-lĭ tў
ſtĭ´-pŭ-lāte
ſtū´-dĕnt
sў-nŏ´-dĭ-căl
sў-nŏ´-nĭ mous
sў´-rŭp
tă´ lĕnt
tā´-cĭt
tĕ´-nănt
tĕ´-nĕ-mĕnt
tĕ´-nŏn
tĕ´-nŏr
tŏ´-lĕ-rāte
tŏ´-păz
tō´-tăl
tră-dū´ce
tră´-gĕ-dў
tră´-gĭ-căl
tră vā´-do
tră´-vel
tră-vĕ´rſe
trea´tў
trĕ-pă´n
trĕ´-vĕt
trī-bū´-năl
trĭ´-bŭte
trī´-dĕnt
trĭ´-gŏn
trī-lă´-tĕ-răl
trĭ´-nĭ-tў
trī´-pŏd
trō´-pĭ-căl
tū´-lĭp
tū´-lĭ-pănt
tū´-mĭd
tū´-mŭlt
tū´tĕ-lăr
tū´-tŏr
tȳ´-rănt
tȳ´-rŏ
Vā´-cănt
vă´-gă-bŏnd
vă gā´-rў
vă´-lĕt
vă-lĕ-tū´-dĭ-nă-rў
vĭ-sĭt
vī´-tăl
vŏ-lă-rў
vŏ ră´-cĭ-tȳ
wa´-ter
wea´-rĭ-nĕſs
wea´-pŏn
weă´-sănd
wō´-dĕn
zā´-nў
zē´-nĭth

Note, that (x), contrary to this Rule, is always kept with the firſt Syllable; as ex-alt, ex-ile, ex-iſt, ex-ult, ex-onerate, ax-iom, ax-is, ex-act, ex-amine, &c.

Rule II. When two Conſonants meet between two Vowels, which are not proper to begin a Word, they are parted in dividing the Syllables. As,

ă´b-be

ăb-bĕſs
ăb-bey
ăb-bŏt
ă-bĕ´t-tŏr
ăb-hŏ´r
ă´b-jĕct
ăb-jū´re
ă´b-sĕnt
ăb-sŏ´lve
ăb-sŏ´rb
ăc-cē´de
ă´c-cĕnt
ăc-cè´pt
ăc-cĕ´ſs
ă´c-cĭ-dĕnt
ă´c-cĕſ-să-rў
ăc-cŏ´m-mŏ-dāte
ăc-cŏ´m-pă-nў
ăc-cō´rd
ăc-cou´nt
ă´d-dĕr
ăd-dĭ´ct
ă´d-mĭ-răl
ăd-mĭ´t
ăd-vă´nce
ăd-vă´n-tage
ăd-vĕ´n tŭre
ăd-vĕ´r-sĭ-tў
ăf-fai´r
ăf-fĕ´ct
ăf-fō´rd
ă´l-kă-lў
al-lay´
a´l-ley
al-lŏ´t
a´l-mŏnd
a´l-pine
a´l-tăr
a´l-tĭ-tūde
ă´m-bŭſh
ă´n-năls
ăn-nĕ´x
ăn-tă´r-tĭc
ăp-pea´l
ăp-pea´r
ăp-pea´ſe
ăp-pĕr-tai´n
ă´p-pĕ-tīte
ă´r-bĭ-tĕr
ă´r-dĕn-cў
ă´r-gĕnt
ăr-mā´-dă
ăr-rai´gn
ăr-rī´ve
ă´r-ro-gănt
ăſ-sĕ´nt
ăſ-sĕ´rt
aſ-sī´gn
ăſ-sū´re
ăt-lă´n-tĭc
ăt´-lăs
ăt-tĕ´nd
ăt-tĕ´ſt
bă´l-lăd
bă´l-lăſt
băl-să´-mĭc
bă´n-tĕr
bă´p-tĭsm
bă´r-rĕn
bă´t-tĕ-rў
băt-too´n
bĕr´-rў
bĭ´l-lĕt
bĭ´t-tĕr
bĭ´t-tĕrn
bŏ´r-dĕr
bŏ´r-row
bŭ´f-fĕt
bŭ´l-lĕt
bŭ´n-tĕr
bŭ´t-lĕr
bŭ´t-tĕr
bŭ´t-tŏn
că´b-bĭn
că´n-cĕl
că´n-cĕr
că´n-dĭd
c´ăn-kĕr
că´n-nŏn
că´p-tĭve
că´p-tŭre
că´r-dĭ-năl
că´r-nage
că´r-rў
că´r-tĕl
cè´n-sĕr
cĕ´n-sŭre
cĕ´n-taur
cĕ´n-tŭ-rў
chă´p-tĕr
cĭr-cŭm-vĕ´nt
clă´ſ-sĭc
clă´t tĕr
clŭ´m-sў
cŏ-lŏ´ſ-sŭs
cŏ´m-băt
cŏm-mă´nd
cŏm-mĕn-tā´-tŏr
cŏ´m-mĕrce
cŏ´m-păſs
cŏm pō´rt
cŏ´m-pound
cŏn-cĕ´rn
cŏn-cī´ſe
cŏn-fĕ´r
cŏ´n-gea´l
cŏ´n-sŭl
cŏ´n-tĕ´nt
cŏ´n-vĕnt
cŏr-nĕt
cŏr-rĕ´ct
cou´n-tĕr
cŏ´x-cōmb

crăg-gy
crĭm-sŏn
cŭl-tŭre
cŭr-rănts
cŭr-vĕt
cŭt-lăs
dăl-ly
dăm-nĭ-fy
dăm-sĕl
dăp-pĕr
dăr-ling
dĭc-tāte
dĭf-fĕr
dĭf-fūse
dĭg-nĭ-fy
dĭs-cŏn-cĕrt
dŏc-tŏr
dŏg-gĕr
dŏg-mă
dŏr-mănt
drĭp-pĭng
drŏp-sy
drŭg-gĕt
dŭl-cĭ-fy
dŭl cĭ-mĕr
ef-fáce
ĕf-fĕct
ĕf-fĕ-mĭ-nāte
ĕf-fort
ĕl-bow
ĕl-lĭp-sĭs
ĕm-băs-sy
ĕm-bĕl-lĭsh
ĕm-bĕr
ĕn-dear
ĕn-rol
ĕn-sign
ĕn-sūre
ĕr-rănd
ĕf-say
ĕx-ceed
ĕx-cĕl
ĕx-cĕpt
ex-cūse
ex-cīte
ex-haust
ex-pănse
făc-tŏr
făl-cŏn
făl-lă-cy
fal-sĭ-fy
fal-tĕr
făn-tăsm
făr-dĕl
far-row
fĕl-low
fĕr-tĭle
fĕt-tĕr
fĭr-kĭn
fĭr-mă-ment
flăm-beau
flĭm-sy
flĭp-pănt
flŭt-tĕr
fŏr-tĭ-tūde
frăc-tŭre
fŭl-gĭd
fŭl-mĭ-nāte
fŭr-lŏng
fŭr-row
găl-lănt
gal-ley
găl-lŏn
găm-mŏn
găn-dĕr
găr-dĕn
găr land
găr-nĕt
găr-nĭsh
găr-tĕr
gĕn-teel
glăn-ders
glăn-dŭ-lous
grăm-măr
grăm-pŭs
gŭl-lĕt
gŭn-nĕr
gŭt-tĕr
hăm-lĕt
hăm-mĕr
hăm-mŏc
hăm-pĕr
hăr-lŏt
hăr-mŏ-ny
hăr-răs
hăr-row
hĕm-lŏc
hĕr-mĭt
hĕr-rĭng
hĭn-dĕr
hŭr ry
hŭf-bănd
hŭf-fars
hŭz-zā
íg-nŏ-rance
il-lē-gal
il-lū-de
im-băr-gŏ
im-b rk
im-bĕl-lĭsh
im-bĭt-tĕr
im-bŭrse
im-mă-tū-re
im-pair
im-part
im-pĕr-fect
im-pōrt
im-pŏr-tū-ne
im-pū-te
in-căr-nāte
in-cĕp-tive
ĭn-cĭ dent
in cīte

in cŭr

ĭn-cŭ´r
ĭn-dī´ct
ĭ´n-fănt
ĭ´n-jŭre
ĭn-tĕ´r-nal
ĭn-vŏ´lve
jou´r-ney
ĭr-rĕ´gŭ-lăr
ĭ´s-sūe
kĕ´n-nĕl
kĭ´d-năp-pĕr
knŏ´t-tў
l´am-bĕnt
l´ăn-cĕt
l´ăn-guid
l´ăn-guiſh
l´ăn-tĕrn
l´ăp-pĕt
l´ĕn-tĭls
l´ĕſ-sŏn
è´t-tĕr
ĭ´c-tŏrs
ĭ´m-bĕr
ĭ´n-g´r
ĭ´-tŭr-gў
ŏ´c-kĕt
ŏ´n-gĭ-tūde
nă´d-dĕr
nă´d-rĭ-găl
nă´gŏt
nă´g-nĕt
nă´g-nĭ-tūde
nă-lĭ´g-nănt
nă´l-lărd
nă´m-mŏc
nă´m-mŏn
nă´n-cĭ-pāte
nă´n-date
nă´n-dŭ-cāte
nă´n-nă
nă´n-nĕr

mă´r-kĕt
mă´r-gĭn
mă´r-tĭn
mă´r-tĭn-găl
mă´r-tўr
mă´ſ-ſive
mă´t-tĕd
mă´t-tĕr
mă´t-tŏc
mĕ´n tăl
mĕ´r-cĕr
mĕ´r-cў
mĕ´r-maid
mĕ´r-rў
mĕ´ſ-ſage
mĭ´d-rĭff
mĭ´l-lĕr
mŏ´n-day
mŏ´n-gĕr
mŏ´n-key
mŏ´r bĭd
mŏ´r-tal
mŏ´r-tăr
mou´n-tain
mŭl´-bĕr-rў
mŭ´l-tĭ-tūde
mŭ´n-dĭ-fў
mŭ´r-dĕr
mŭ´r-mŭr
mŭ´t-tĕr
mŭ´t-tŏn
nă´p-pў
năr-cŏ´-tĭc
nă´r-ră-tĭve
nă´r-row
nĕ´c-tăr
nĭ´g-gărd
nĭn-cŏm-poo´p
nĭ´p-pĕrs
nŏc-tŭ´r-n´l
nŏ´g-gĕn

nŏ´r-măl
nŭ´m-nĕſs
nŭ´n-nĕ-rў
nŭ´r-tŭre
nŭ´t-mĕg
ŏ´b-jĕct
ŏb-sĕ´rve
ŏ´b-sŏ-lete
ŏb-tū´ſe
ŏ´c-cĭ-dĕnt
ŏc-cŭ´lt
ŏ´c cŭ-pў
ŏ´c-tă-gŏn
ŏ´c-tāve
ŏc-tā´-vŏ
ŏc-tō´-bĕr
ŏf-f´ĕnce
ŏ´f-fer
ŏ´f-fĭce
ŏ´f-fĭ-cĕr
ŏ´m rŭs
ŏp-pō´nent
ŏp-pŏr-tū´ne
ŏp-pō´ſe
ŏp-prĕ´ſs
ŏp-pŭ´gn
ŏ´r-dĕr
ŏ´r dĭ-năl
ŏ´r-dŭre
ŏ´r-găn
ŏ´t-tĕr
pă´d-dŏc
pă´l-lĕt
pă´l-sў
pă´m-pĕr
pă´n-nĕl
pă´r-tў
pĕd-l´´r
pĕ´n-cĭl
pĕ´n-nў
pĕ´p-pĕr

pĕ´r fĕct

pĕ´r-fĕct
pĕr-sĭ´ſt
pĕ´r-sŏn
pĕr-tai´n
pĕr-vĕ´rt
pĭ´n-cĕrs
plŭ´n-dĕr
pŏ´r-cŭ-pīne
pŏ´r-tăl
pŏr-tĕ´nt
pŏſ-sĕ´ſs
pŏ´t-tăge
pră´c-tĭce
prĭ´n-cĭ-păl
prŏ´c-tŏr
pŭ´b-lĭc
pŭ´l-pĭt
pŭ´n-gĕnt
pŭ´p-pĕt
pŭr-gă-tĭve
pŭ´r-pŏrt
quă´r-rĕl
quă´r-tĕr
quĭ´n-cŭnx
quĭ´n-ſey
quĭ´n-tăl
quĭn-tĕ´s-sĕnce
ră´b-bĭt
ră´f-tĕr
rá´m-mĕr
ră´m-păntt
ră´m-părt
ră´n-cĭd
ră´n-dŏm
ră´n-ſă´ck
ră´n-ſŏm
rhă´p-ſŏ-dў
ră´p-tŭre
ră´s-bĕr-rў
rĕ´-cŏm-pĕnſe
rĕ´c-tŏr
rŭ´b-bĕr
rŭ´b bĭſh
rŭ´d-dĕr
rŭ´m-mĕr
ſă´l-low
ſă´n-guĭne
ſau´n-tĕr
ſcă´f-fŏld
ſcrĭ´p-tŭre
ſcŭ´l-lĕr
ſcŭ´r-vў
ſe´c-tŏr
ſe´l-dŏm
ſe´l-văge
ſe´n-tĕnce
ſe´n-tĭ-mĕnt
ſĕp-tĕ´m-bĕr
ſe´r-pĕnt
ſe´r-vĭce
ſtă´m-mĕr
ſtĭ´n-gў
ſtrŭ´c-tŭre
ſŭ´m-mĕr
ſŭp-po´rt
ſŭr-mī´ze
ſŭ´r-plŭs
ſў´m-bŏl
tă´l-low
tă´n-ſў
tĕ´m-pĕſt
tĕ´n-dĕncў
tŏ´r-pĭd
tŭ´r-gĭd
tŭ´r-rĕt
tŭ´r-nĭp
vă´s-săl
vĕ´n-tĕr
vĕ´r-dŭre
vĕ´r-mĭn
vĕ´r-nal
vĭ´n-tăge
vĭ´r-gĭn
vĭ´r-tūe
ŭ´l-cĕr
ŭ´m-bĕr
ŭ´n-dĕr
ŭ´r-băne
ŭt´-tĕr
wă´g-gŏn
wă´r-răntt
we´d-dĭng
wĭ´ſ-dŏm

Rule III. When two or three Conſonants meet between two Vowels, which are proper to begin a Word, they go with the laſt Syllable in the Diviſion *. As,

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* The initial double Conſonants, which are fit to begin Words or Syllables, are forty-one in Number; ſee Page 25.

ă-brĭ-dge

ă-brĭ´dge
ă-broa´d
ă-brŭ´pt
ă-nă´-chrŏ-nĭſm
ă´-nă-grăm
ă-nă´thĕ-mă
ă-nă-trĭ´p-sĭs
ăn-tĭ´-thĕ-sĭs
ă-pŏ´-ſtāte
ă-pŏ´-ſtrŏ-phé
ă-pŏ´-thĕ-cărў
ă-rĭ-ſtŏ´cră-cў
ă-ſkă´nce
ă-ſlă´nt
ă-ſpĕ´rſe
ă-ſpī´re
ă-ſtŏ´-nĭſh
ă-ſtra´y
ă-ſtrĭ´n-gĕnt
ā´-thĕ-ĭſm
ă´-trŏ-phў
au´ſpĕx
au´-ſtēre
au-thĕ´ntĭc
bă´-ſtărd
bă´-ſtŏn
blŭ´-ſtĕr
bŭ´-ſhĕl
bŭ´-ſtărd
căl-lĭ´-gră-phў
căn-thă´rĭdĕs
cā´-prĭce
cā´-prĭ-corn
că-ſhie´r
chă-ſtī´ſe
chā´-ſlĭ-tў
chĭ-rŏ´gră-phĕr
chў´-mĭ-ſtrў
cĭ´-că-trīze
cĭ´r-cŭm-flĕx
cĭ´r-cŭm-ſtănce
cĭ´-ſtĕrn
clă´-rĭ-chord
cŏr-rĕ-ſpo´nd
crў´-ſtăl
cŭ´-ſtărd
cŭ´-ſtŏm
dă´-ſtărd
dĕ-clai´m
dĕ-clā´re
dĕ-clī´ne
dĕ-clĭ´-vĭ-tў
dĕ-cree´
dĕ-crў´
dĕ-mŏ´-cră-cў
dĕ-plō´re
dĕ-prā´ve
dĕ´-prĕ-cāte
dĕ-prĕ´ſs
dĕ-prī´ve
dĕ-ſcă´nt
dĕ-ſcĕ´nd
de-ſcrī´be
dĕ-ſpai´r
dĕ-ſpī´ſe
dĕ-ſpī´te
dĕ-ſpŏ´nd
dĕ-ſpŏ´-tĭc
dĕ´-ſtĭ-nў
dĕ´-ſti-tūte
dĕ-ſtro´y
dĕ-thrō´ne
dĕ-tră´ct
dĕ-trĕ-mĕnt
dĕ-trū´de
dū´-plĭ-cāte
e´-glăn-tĭne
ĕ´-pĭ-grăm
ĕ-ſcă-lā´de
ĕ-ſcā´pe
ĕ-ſcă´r
ĕ-ſcŏ´rt
ĕ-ſplă-nā´de
e-ſpou´ſe
ĕ-ſpў´
ĕ-ſquī´re
ĕ-thĭcs
eu´-chă-rĭſt
fă´-ſtĕn
fa´-thĕr
fă´-thŏm
fea´-thĕr
fĭ´-ſtŭ-lă
fŭ´r-thĕr
gĕ´-ſtŭre
grŏ´-grăm
gў´m-nă´ſtĭc
hea´thĕn
hŏ´-ſpĭ-tăl
hŏ´-ſtĭle
hў-grŏ´mĕ-tĕr
hў-drŏ´gră-phĕr
hў-drŏ-ſcōpe
hў´-phĕn
jŭ´-ſtĭce
jŭ´-ſtĭ-fў
lea´-chĕr
lea´chĕ-rў
lea´-thĕr
lī-thŏ´-tŏ-mў
lū-brĭ´cĭ-tў
lū´-ſtĕr
lū´-thĕr
mă´-chĭ-nāte
mă-chī´ne
mă´-crŏ-cŏſm
mă´-drĭ-găl
mă´-gĭ-ſtrāte
mă´-jĕ-ſtў
mă´-ſtĕr
mă´-ſtĭc
mă-thĕ-mă´-tĭcs
mă´-trĭce
mă´-trĭ-cīde

mă-trĭ-cīde
mă-trĭ´-cŭ-lāte
mă´-trĭ-mŏ-nў
mā´-trŏn
mĕ-chă´nĭc
mĕ´-chă-nĭſm
mĕ´-thŏd
mŭ´l-tĭ-plў
mў´-ſtĭc
mў´-thŏ-lŏ-gў
nĕ´-crŏ-măn-cĕr
nĕ´-thĕr
nū´-trĭ-mĕnt
ŏ-blī´ge
ŏ-blĭ´-quĭ-tў
ŏm-nĭ-prĕ´-sĕnt
ŏm-nĭ´-ſcĭ-ĕnce
pă´-ră-phrāſe
pă´-ſtĕl
pă´-ſtŏr
pā´-ſtrў
pă´-trĭ-mŏ-nў
pă´-trŏl
pĕ-dĕ´ſtăl
pĕ´nĕ-trāte
prĕ-dĕ´-ſtĭ-nāte
prĕ-pŏ´ſtĕ-rous
prĕ-ſcrī´be
prŏ´grĕſs
prŏ-phā´ne
prŏ´phĕ-cў
prŏ´-ſpĕr
prŏ´-ſpĕct
prŏ´-ſtrāte
pū´-trĕ-fў
quă´-drāte
quă´-drŭ-pēde
quī-ĕ´-ſcĕnt
rĕ-cruí´t
rĕ-frai´n
rĕ-prĭ-mă´nd
rĕ-proa´ch
rĕ-ſpĕ´ct
rŏ´-ſtrŭm
rū´-brĭc
rŭ´-ſtĭc
ſŭ-ſtĭ´cĭ-tў
ſă´-cră-mĕnt
ſā´crĕd
ſā´crĭ-fīce
ſă´-phīre
tă´pĕ-ſtrў
tĕ´-ſtă-mĕnt
tĕ´thĕr
thro´w-ſtĕr
trŏ´-phў
vĕ´-ſpĕrs
vĕ´-ſtăl
vĕ´-ſtrў
wea´-thĕr
whĕ´-thĕr

RULE IV. When three or four Conſonants meet between two Vowels, which are not proper to begin a Word, the firſt Conſonant is always kept with the firſt Syllable in the Diviſion. As,

ăb-brĕ´-vĭ-āte
ăb-ſtai´n
ă´b-ſcĕſs
ăb-ſco´nd
ă´b-ſtĭ-nĕnce
ăd-drĕ´ſs
ăg-glŏ´-mĕ-rāte
ăg-glū´tĭ-nāte
ăg-grăn-dī´ze
ă´g-gră-vāte
ăg-grĕ´ſ-ſŏr
ă´l-phă-bĕt
ăm-phĭ´-bĭ-ous
ă´m-plĭ-fў
ă´-nchŏ-vў
ăp-prai´ſe
ăp-prĕ-hĕ´nd
ăp-prĕ´ntice
ăp-proa´ch
ap-pro´ve
ă´r-chĕ-tўpe
ă´r-chĭ-tĕct
ă´rchīves
ăt-chie´ve
ă´t-trĭ-būte N.
ăt-trĭ´bŭte V.
at-tră´ct
bŭ´tchĕr
bŭ´t-trĕſs
că´l-trŏp
cŏm-plai´nt
com-plē´te
co´m-plĕx
co´m-plĭ-mĕnt
com-plў´
com-prĕ-hĕ´nd
com-prŏ-mī´ſe
cŏn-glŏ´-mĕ-rāte
cŏn-gră-tŭ-lāte
cŏ´n-grĕſs
cŏn-grū´-ĭ-tў
co´n-ſtrūe
co´n-ſtĭ-tūte

co´n-ſtĭ-tūte
cŏn-ſtrai´n
cŏn-tră-dĭ´ct
cŏ´n-tră-rў
cŏn-trī´ve
ec-clĭ´pſe
ĕ´f-flŭx
ĕm-broi´-dĕr
ĕm-broi´l
ĕ´m-brў-ŏ
ĕ´m-phă-sĭs
ĕm-phă´-tĭ-cal
ĕm-plo´y
ĕ´n-glĭſh
ĕ´ntry
ĕx-clai´m
ĕx-clū´de
ĕ´x-crĕ-mĕnt
ĕx-plai´n
ĕx-trē´me
ĕx-trū´de
fŏ´r-trĕſs
fră´n-chīſe
fŭ´r-thĕr
gĕ´n-trў
mă´r-ſhăl
mĕ´r-chănt
mŏ´r-phew
ob-trū´de
ŏ´r-phăn
ŏ´r-thŏ-dŏx
ŏ´r-thŏ-gră-phў
sŭb-tră´ct
sŭp-prĕ´ſs
sŭ´rplŭs
trăn-ſcrī´be
ŭm-brĕ´l-lă
ŭl-tră-mă-ĭ´ne
ŭl-tră-mŭ´n-dāne

RULE V. When two Vowels that make not a Diphthong meet in the Middle of Words, they are parted in dividing the Syllables. As,

ă´c-tū-āte
ăf-fī´-ănce
ā´-gĭ-ŏ
ā´-lĭ-as
al-lī´-ănce
ă´-lŏ-ĕs
ăm-bĭ´-gŭ-ous
ăm-brō´-ſĭ-ă
ăm-phĭ´-bĭ-ous
ă´n-nŭ-ăl
ăn-nū´-ĭ-tў
ănx-ĭ´-ĕ-tў
ă-pŏ-thē´-ŏ-ſis
ăp-prō´-prĭ-āte
ă´r-dŭ-ous
ā´-rĭ-ĕs
ā´-ſĭ-ă
ăſ-ſĭ-dū´-ĭ-tў
ā´-thĕ-ĭſm
ăt-tĕ´-nŭ-āte
aux-ĭ´-lĭ-ă-rў
băr-bā´-rĭ-ănſ
bay´-ŏ-nĕt
bĕ-hā´-vĭ-our
bĕ-nĕ-fĭ´-cĭ-ăl
brăg-gă-dō´-cĭ-ŏ
brī´-ăr
brū-mā´-lĭ-ă
că´r-rĭ-ĕr
că´r-rĭ-ŏn
că´-sū-ăl
că´-sū-ĭſt
cā´-vĕ-āte
chă´m-pĭ-on
chĭ´-lĭ-ăd
clī´-ĕnt
cō-ē´-qual
cō-ĕ´r-cĭ-ŏn
cō-ĕ-tĕ´r-nal
cŏm-plī´ănce
cŏ´n-chŏ-ĭd
cŏn-cĭ´-lĭ-āte
cŏ´n-ſcĭ-ĕnce
cŏn-tĭ´-nū-ăl
con-tĭ-nū´-ĭ-tў
cŏ´r-dĭ-ăl
cŏr-pō´-rĕ-ăl
crĕ-ā´te
dă´l-lĭ-ănce
dĕ-fī´-ănce
dé-fĭ´-cĭ-ĕnt
dē´-ĭ-fў
dē´-ĭſt
dē´-ĭ-tў
dī´-ă-dĕm
dī´-ă-grăm
dī´-ăl
dī´-ă-lĕct
dū´-ĕl
dū´-ĕt
ĕf-fĕ´c-tŭ-ăl
ĕ-lĕ´c-tŭ-ă-rў
ĕm-pў´re-ŭm
ĕr-rō´nĕ-ous
eu-rō-pĕ´-ăn
ĕx-cō´-rĭ-āte
ĕx-pē´-dĭ-ĕnt
ĕ´x-pĭ-āte
gă´l-lĭ-ŏt
gĕ´-nū-ĭne

gĕ´-nŭ-ĭne
gĕ-ŏ-dē´-sĭ-ă
gĕ-ŏ´-gră-phĕr
gĕ-ŏ´mĕ-trў
gŏ´rdĭ-ăn
grĕ-gō´-rĭ-ăn
jĕ´sŭ-ĭt
ĭ´g-nĕ-ous
ĭm-pī-ĕ-tў
ĭn-sĕ´n-dĭ-ărў
ĭn-sĭ´-nŭ-āte
ĭr-rĭ´-gŭ-ous
jū´-lĭ-ăn
jŭ-ſtĭ-fī´-ăble
lā´-bĭ-al
lā´-ĭ-tў
lē´-gĭ-ŏn
lē´-nĭ-ĕnt
lī-brā´rĭ-ăn
lī´-ăr
lī´-ŏn
lū´-ſcĭ-ous
lŭx-ū´-rĭ-ous
mă´-nŭ-ăl
mē-ă´n-dĕrs
mĕ´-dĭ-āte
mĕ-mō´-rĭ-ăl
mĕr-cū´rĭ-ăl
mĭ´nū-ĕt
mŏ-sā´-ĭc
mū-sē´ŭm
nĕ-fā´rĭ-ous
nŏ´x-ĭ-ous
nū´ĕl
ŏ-bē´-dĭ-ĕnce
ŏ-bĭ´-tū-ă-rў
ŏ´b-vĭ-āte
ō´-cĕ-ăn
ō´-dĭ-ŭm
ŏ-pĭ´-nĭ-ŏn
pă-nă-cē´-ă
păn-crē´-ă
pā´-trĭ-ărch
pă´-trĭ-ŏt
pā´-vĭ-ĕr
pă-vĭ´l-lĭ-on
pĕ-cū´-lĭ-ăr
pē´-rĭ-ŏd
pĕ´r-sĭ-ăn
phў-sĭ-ŏ´g-nŏ-mў
pī´-ĕ-tў
pĭ´-nĭ-ŏn
plā´-gĭ-ă-rў
pŏ-tĕ´n-tĭ-ăl
prŏ-vĕ´rb-ĭ-ăl
pŭ´n-chĭ-ŏn
quă-tĕ´r-nĭ-ŏn
quĕ´-ſtĭ-ŏn
quī´-ĕt
quī-ĕ´-ſcĕnt
ră-pā´-cĭ-ous
rē-ă-ſcĕnd
rē´ăl
rē-ă´-lĭtў
rĕ-lĭ´-gĭ-ous
rĕ-pū´dĭ-āte
rĕ-tă´-lĭ-āte
rī´-ŏt
rō´-sĕ-āte
sā´-vĭ-our
ſcī-ĕnce
ſcī-ă´-gră-phў
ſcī´-ŏn
ſcŏ´r-pĭ-ŏn
sĕ´n-sū-ăl
sī-dē´-rĭ-ăl
sĭ´-tū-āte
sŏ-cī´-ĕ-tў
ſtў´-gĭ-ăn
thē´-ă-tre
thē-ŏ´cră-cў
thē-ŏ´lŏgĕr
thē´-ŏ-rĕm
tī-ā´-ră
trī´-ăn-gle
trī´-ăl
trī´-ĕn-nĭ-ăl
trĭ´-ū´ne
trŭ´-ănt
vă´-lĭ-ănt
vă-rī´-ĕ-tў
ū-bĭ´-ĕ-tў
vī´-ănds
vī´-ŏ-lĕnt [17]

The

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[17] Obſerve, that as in the Table of Words on Rule the ſecond, the firſt Rule comes ſometimes in play; ſo in the Words of the third, the firſt and ſecond; and in thoſe of the fourth, the three former; and in the fifth, all the Rules come in play. When the Scholar has learned the Rules for the Diviſion of

The Terminations (ſion) and (tion), a numerous Tribe, when divided in Writing (ſi-on), (ti-on) belong

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Syllables, care muſt be taken that he ſtrictly conform to them; and that he induſtriouſly avoid that random Method of dividing by the Ear, which is ſubject to mere jumble, as it muſt be continually fluctuating according to the various Dialects of different Counties. A ſtrict Attention ſhould alſo be paid to that advantageous Method of dividing derivative Words according to their Primitives, i. e. that in the Diviſion, the primitive Word be always kept whole; as it will be a Means of perfecting Youth in that very neceſſary Part of grammatical Knowledge, namely, the Dependance that the Engliſh Language has upon itſelf with reſpect to Derivation.

I cannot help taking Notice here of a very abſurd Method, which, though it derives its Origin from more illiterate Times, is ſtill inadvertently practiſed; I mean that of ſounding the Vowel (i) always long in Syllabication, though in Pronunciation it be ſhort. For Example, in ſpelling the Word Diviſibility, a Child is moſt ridiculouſly taught to ſound the Syllables thus, d-i (dI) v-i (vI) that is, (dIvI) s-i (sI) (dIvIsI) b-i (bI) (dIvIsIbI) l-i (lI) (dIvIsIbIlI) t-y (tI) dIvIsIbIlItI: which gaping uncouth Utterance being quite foreign to the true Pronunciation of the Word, muſt woefully deprave and vitiate the Ear, ſince the long Sound of (i), viz. (I) differs as much, and is as diſtinct from its ſhort Sound (eĕ), as the Sound of (a) is, or any other Vowel. Wherefore, if Youth were taught to ſound it (ce), after naming it (I) in all Syllables where its ſhort Sound occurs, they would be led immediately to Propriety of Pronunciation; thus, dI (dee) vI (vee) deĕveĕ) sI (ſee) deĕveĕseĕ) bI (bee) (deĕveĕseĕbeĕ) lI (lee) deeveeſeebeelee) ty (tee), altogether thus, preſerving the Accent, deĕveĕſeĕbeĕleĕteĕ. It is alſo a prepoſterous Cuſtom in ſpelling, and repugnant

long to this Rule; though as they are always pronounced but as one Syllable, thus (ſhun), if Cuſtom would permit, they would be better undivided.

Have you no Exceptions from theſe general Rules? From theſe general Rules are excepted derivative and compound Words. How many Sorts of Words are there? All Words whatſoever are either primitive or derivative, ſimple or compound. What is a primitive or ſimple Word? A primitive or ſimple Word is ſuch as cannot be derived from any other Word in the ſame Language; as man, good, hope, kind, honeſt, &c. What is a derivative Word? A derivative Word is a primitive or ſimple Word, with the Addition of a Syllable or Syllables to the ſame; as by adding the Syllable (ly) to the primitive Word Man, is formed the derivative Word man-ly; ſo from the primitive Good, by adding (neſs), comes the derivative Good-neſs; and by adding the Syllable (y) to the primitive honeſt, is formed the derivative Honeſty. Repete the Syllables that form derivative Words? The additional Syllables or Terminations that form derivative Words are,

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nant to juſt Pronunciation, to ſound (y) continually like long (I) at the End of Words; (y) being only long at the End of Monoſyllables and ſome Verbs. For Example, the Scholar is taught to ſpell the Words any, many, folly, booby, generally, excellency, ſtupidity, &c &c. thus a-by-itſelf-a, n-y (nI) anI; m-a (ma) n-y (nI) manI; f-o-l (fol) l-y (lI) folII; b-double-o (boo) b-y (bI) boobI, &c. ſo that he is led, nay, made to pronounce thus, anI, manI, folII, boobI, generalII, excellencI, ſtupIdItI, &c. in Conſequence of which Children contract a drawling Tone of Voice; which ſpelling in the following Manner would prevent, as well as guide to a true Pronunciation, viz. a-by-itſelf-a, n-y (nee) aneĕ; m-a (ma) n-y (neĕ) maneĕ; f-o-l (fol) l-y (lee) folleĕ, &c. preſerving the Accent.

able	commend-able		ing		read-ing
al	herb-al		iſh		fool-iſh
ance	accept-ance		iſm		hero-iſm
ary	tribut-ary		iſt		art-iſt
age	bond-age		ity		frugal-ity
ard	ſtand-ard		ize		civil-ize
ate	fortun-ate		leſs		blame-leſs
ation	foment-ation		ly		bold-ly
ed	burn-ed		ment		puniſh-ment
dom	king-dom	as	neſs	as	kind-neſs
en	hard-en		oc		hill-oc
ence	exiſt-ence		or		credit-or
ent	depend-ent		ous		fam-ous
er	ſing-er		kin		lamb-kin
es	teach-es		ric		biſhop-ric
eſs	count-eſs		ſhip		friend-ſhip
eſt	hear-eſt		ty		ſafe-ty
et	thick-et		ure		depart-ure
eth	drink-eth		y		craft-y
ice	juſt-ice				

What is a compound Word? A compound Word is formed of two or more ſimple Words; as gold-ſmith, ſhip-wreck, wheel-wright, man-hood, Fiſh-ſtreet-hill, &c. or of a ſimple Word, and a Prepoſition ſet before it; as diſ-pleaſe, un-fit, fore-right, out-do, tranſ-form, &c.

☞ See the Engliſh, Latin, and Greek Prepoſitions uſed in the Compoſition of Engliſh Words, in the Chapter of Prepoſitions.

How are derivative Words ſpelled? In ſpelling of derivative Words, the Primitive muſt always be kept whole; thus, tempt, tempt-ed; form, form-ed; covet, covet-ous; ſecond, ſecond-ary, &c.

Except 1. When the Primitive ends with a Vowel, and the Syllable which is added, begins alſo with a Vowel, then the firſt Vowel is always dropped; as fame, fam-ous; love, lov-ing; dance, danc-ing; trifle, trifl-ing; humble, humbl-ing; bubble, bubbl-ing; deſire, deſir-ed; derive, deriv-ed, &c. But (e) is not dropped after (c) and (g) before (able); as

peace

peace, peace-able; ſervice-able, charge-able, change-able, manage-able.

But what if the additional Syllable begins with a Conſonant? If the additional Syllable which makes the Derivative begins with a Conſonant, then the Vowel in the Primitive is always retained; as love, love-ly; like, like-neſs; confine, confine-ment; manage, manage-ment, &c.

What is your ſecond Exception? When the primitive Word ends with (y), it is changed into (i) in the Derivate; as duty, duti-ful; crafty, crafti-neſs; angry, angri-neſs; envy, envi-ous, &c. but (y) is retained before the Syllable (ing); as teſtify-ing, multiply-ing, envy-ing, &c.

What is your third Exception? When a Word of one or more Syllables ends with a ſingle Conſonant, and no Diphthong goes before it, and the Accent lies on the laſt Syllable, then that Conſonant is always doubled in the Derivative; as man, man-ned; pen, pen-ned; ſin, ſin-ned; fan, fan-ning; ſtir, ſtir-red; ſtop, ſtop-ped; prefér, prefer-red; compél, compel-led; acquít, acquit-ted; omít, omit-ted; defér, defer-red, &c. but when the Accent is on the firſt Syllable, the Conſonant is not doubled; as próſit-ed, bánter-ing, plúnder-ed, thúnder-ing, múrmuring, &c.

Have you any further Helps for true Spelling? Yes:

I. The Letter (l) is always doubled at the End of Monoſyllables; as ball, bell, bill, boll, bull, tell, fell, &c. except when a Diphthong goes before it; as ſoul, feel, fool, &c. but (l) is not doubled at the End of Words of more than one Syllable; as faithful, fulfil, excel, council, &c.

II. All Words which end with the Sound of the half Vowel (l), though they may ſeem to be expreſſed by (il), yet are always to be marked with (le); as damnable, humble, trifle, bogle, fickle, bridle, oracle, triple, bottle, axle; not damnabil, &c. except evil, devil, pencil, anvil, peril, council, until, inſtil, deſtil, fulfil.

III. When

III. When the Sound of (j), or ſoft (g) comes at the End of a Word, it is always expreſſed by (ge), or (dge), as page, rage, baggage, oblige, pledge, wedge, drudge, knowledge, &c.

IV. Words which end with the hard Sound of (g), have (ue) commonly marked after it; as Hague, plague, league, Prague, vogue, colleague, catalogue, decalogue, prologue, fatigue, ſynagogue, &c. except ſome ſhort Words; as bag, beg, big, bog, bug, fig, wig, pig, plug, &c. all which are eaſily diſtinguiſhed; as are alſo the Words which end with the ringing Sound of ang, ing, ong, ung; though the (g) in the Termination (ing) is not ſounded, for we pronounce dancin, playin, ſingin, fightin, &c. not dancing, &c.

V. K is a very uſeleſs and ſuperfluous Letter after (c), and ſhould not be written at the End of Words exceeding one Syllable, (c) being always hard when it ends either a Syllable or Word; as muſic, ruſtic, phyſic, logic, &c.

VI. When a Word of the Singular Number ends with (y), it is changed into (ies) in the Plural; as ſky, ſkies; cry, cries; cherry, cherries; entry, entries, &c. not ſky, ſkys; cry, crys, &c.

VII. Words which end with the Sound of ance, ence, ince, unce, though they might ſeem to be written with (nſe), yet are always to be marked (nce); as countenance, abundance, defence, audience, dunce, prince, convince, &c. except ſenſe, denſe, diſpenſe, immenſe, intenſe, propenſe.

VIII. The Sound of (ſe) at the End of Words, is always marked with (cy); as advertency, contingency, democracy, delicacy, deſpondency, excellency, exigency, &c. except controverſy, apoſtaſy, courteſy, theſy, palſy, gypſy, epilepſy, hereſy, hypocriſy, jealouſy, to propheſy, the Noun is written Prophecy.

IX. The Sound of (ſhŭn) after the Vowels a, e, i, o, u, and the Conſonants c, n, p, r, is generally written (tion); as oration, completion, petition, devotion, diſſolution, inſtruction, invention, ſubſcription, extortion; except when the Primitive ends in (mit), then we write (ſion); as ſubmit, ſubmiſſion; permit, permiſſion,

miſſion, &c. and when the primitive ends in de, ſs, or ſe; as divide, diviſion; perſuade, perſuaſion; confeſs, confeſſion; oppreſs, oppreſſion; confuſe, confuſion, &c. If a Word ends with (ce), or hard (c), then (ci) is written; as grace, gracious; muſic, muſician; logic, logician; but if the Word ends with (t). or (te), then (ti) is uſed; as ſect, ſection; pollute, pollution; imitate, imitation; except, as before obſerved, when (mit) concludes.

X. After (ou) s, and not (c) muſt be written; as houſe, mouſe, louſe, rouſe; except (n) interpoſes, and then we write (c); as ounce, bounce, flounce, &c.

XI. Words that end with the hard Sound of (s), are written with double (s); as careſs, expreſs, leſs, dreſs, &c. except this, thus, us, alas, yes; and after (ou), as righteous, barbarous, ingenious, &c. A long (ſ) muſt never be written at the End of a Word.

XII. The Words complete, repete, extreme; ſhould not be ſpelled compleat, repeat, extream; becauſe there is no (a) in the Original: And the Words commonly ſpelled therefore, and wherefore, ſhould be ſpelled without (e) at the End, thus, therefor, wherefor: becauſe therefor, ſignifies for (not fore) that or this Reaſon; and wherefor, ſignifies for which or what Reaſon.

XIII. The long and ſhort Sounds of the Vowels are marked with their ſimple Characters, a, e, i, o, u, in all additional Beginnings and Endings; but they never end Engliſh Words with their naked Characters, a, e, i, o, u. As,

1. A never ends an Engliſh Word; for when a Word ends with its long Sound, it is expreſſed by ay; as day, may, delay, &c. and if a Word ends with its broad Sound, it is marked with aw; as ſaw, law, withdraw, &c.

2. E never ends an Engliſh Word, except the, me, we, ye, be, he, ſhe; for its ſound at the End of a Word is either marked with (ee), as free, tree, agree, &c. or with (ea), as ſea, plea, tea, &c.

3. As I ends no Engliſh Word, both its long and ſhort Sound is marked at the End of Words with (y); as ſkȳ, trȳ, busy̆, herisy̆.

4. O never ends an Engliſh Word, except theſe few; go, lo, ſo, to, no, who, do, wo, alſo, whoſo, undo; the Sound of (o) at the End of Words being generally expreſſed by ow; as ſnow, blow, below, ſollow, &c. except foe, toe, doe, roe, ſloe.

5. No Engliſh Word ends with (u), except thou, you, lieu, adieu, beau, flambeau, portmanteau; the Sound of (u) at the End of Words being generally expreſſed by ew, or ue; as few, dew, nephew, true, argue, avenue, &c.

XIV. The Diphthongs ai, ei, oi, ui, au, eu, ou, are never written at the End of Words: For,

1. Ay is always written at the End of Words for ai; as day, may, pray, delay, &c.

2. Ey is always written for ei; as whey, they, grey, hey, &c.

3. Oy is always written for oi; as boy, troy, joy, toy, &c.

4. Uy is written for ui; as buy, guy.

5. Aw is always written for au; as ſaw, draw, gnaw, &c.

6. Ew is always written for eu; as new, few, knew, &c.

7. Ow is always written for ou; as ſlow, bow, beſtow, &c.

XV. The Conſonants j, q, v, x, are never doubled in any Word; but b, c, d, f, g, l, m, n, p, r, s, t, z, are generally doubled when the Streſs of the Voice lies on them, i. e. when the Vowel before them is ſhort; for if I hear the Vowel in Pronunciation to be long, then I muſt not double the Conſonant; it being a general Rule that a Vowel before two Conſonants is ſhort.

XVI. There are ſeveral Letters in Words which are not pronounced, and yet muſt be written; as,

1. A is written, but not pronounced, in Pharaoh, marriage, carriage, parliament, diamond, villain, curtain, &c.

2. I is written, but not pronounced, in evil, devil, veniſon, Saliſbury, medicine, buſineſs, ordinance, ordinary.

3. O is written, but not pronounced, in Nicholas, carrion, chariot.

4. U is written, but not pronounced, in victuals, guilt, guide, guile, gueſs, gueſt, guild, diſguiſe, guard, guardian, plague, league, vogue, rogue, catalogue, decalogue, prologue, &c.

5. B is written, but not pronounced, in debt, debtor, doubt, dumb, climb, plumb, lamb, thumb, comb, coxcomb, womb, tomb, bomb, numb, crumb, rhumb, ſubtil.

6. C is written, but not pronounced, in victuals, indictment, perfect, ſchiſm.

7. G is written, but not pronounced, in deign, feign, reign, foreign, ſign, ſovereign, aſſign, deſign, reſign, conſign, enſign, campaign, gnaw, gnat, gnaſh, gnomon, &c.

8. D is written, but not pronounced, in Wedneſday.

9. H is written, but not pronounced, in honour, hour, herb, heir, honeſt, humour, hoſt, aſthma, John, Thomas, ſchool, ſcholar, ſcholaſtic, ſcheme, ghoſt, Rhodes, Rhine, Rhone, rhapſody, rhime, rheum, rheumatic, rheumatiſm, exhauſt, exhort, Rhadamanthus, rhetoric, rhetorician, rhetorical, rhetoricate, rhetorians, rhetoricetions, rhinoceros, rhubarb, rhyptics, rhyparographer, ſepulchre, character, characteriſtic, chemiſt, chemiſtry, chronicle, with many others that begin with (ch), and derived from the Greek.

10. L is written, but not pronounced, in Briſtol, Lincoln, Holburn, ſalmon, calf, pſalm, could, ſhould, would, chalk, Ralph, talk, walk, balk, falk.

11. N is written, but not pronounced, in autumn, column, condemn, hymn, damn, contemn, ſolemn, miln, kiln.

12. P is written, but not pronounced, in pſalm, receipt, ſymptom, ſumptuous, aſſumption, redemption, preſumption, tempt, attempt, exempt, ſumpter, empty, contempt.

13. S

13. S is written, but not pronounced in isle, island, Lisle, Carlisle, viscount.

☞ There are many Words besides the above-mentioned that have quiescent Letters in them, which have been dropped, some of them by Negligence, and others more justly, to avoid harsh and troublesome Contacts in Pronunciation.

After all, it is certainly upon a proper Knowledge of the various Sounds, Powers, and Properties of the Letters, that not only a just Pronunciation, but also the Art of true Spelling depends: For if a Scholar be taught the true Sounds of the Vowels and Diphthongs, with the proper Contacts of the Consonants, he will not fail, on the Pronunciation of any Number of Letters to his Ear, to mark their proper Characters in Writing.

CHAP. III.

Of Stops or Points, and Marks or Notes.

AS in Speech or Discourse there are several Motions made by different Parts of the Body, such as with the Head, Hands, Finger, Arms, &c. in order to excite Attention, and transmit a more clear and perfect Idea to the Hearer, of the Meaning and Intention of the Speaker: So Writing being the very Image of Speech, there are several Points or Marks made use of in it, not only to mark the Distance of Time in Reading, and to prevent any Obscurity or Confusion in the Sense; but also, that the various Affections and Emotions of the Soul, described by the Writer, may be more clearly distinguished and comprehended by the Reader.

There are ſix Stops conſidered as Intervals in Reading, viz. Comma, Semicolon, Colon, Period, or full Stop, Interrogation and Admiration [18].

The Comma marked thus (,) is the ſhorteſt Pauſe, and diſtinguiſhes the ſhorteſt Clauſes, or ſmalleſt Members of Sentences; as, The Lord God is merciful, long-ſuffering, ſlow to Wrath, abounding in Goodneſs and Truth. It is uſed after every diſtinct Noun and Verb; as, The Enemy advanced with Drums, Trumpets, Clarions, Fifes, &c. and fought with Guns, Swords, Spears, &c. but in this Caſe, the Verb is underſtood to every Noun after the firſt: This Man laughs, ſings, whiſtles, dances, &c. and then cries, ſwears, roars, prays, &c. he is certainly mad: Here again, a Noun is underſtood to every Verb after the firſt.

The Comma alſo diſtinguiſhes Adverbs of a contrary Meaning; as, This Rogue ſwears, lies, ſteals, &c. ſooner, or later, he muſt be hanged. It is ſcattered here, there, and everywhere. It is uſed after Names ſpoken to or invocated; as, Remember, O King, thou art a Man. Deliver us, O Lord, from the evil Conſequences of our Tranſgreſſions. It is alſo marked after every Adjective belonging to the ſame Noun, except the laſt; as, A wiſe, valiant, experienced, and humane General. It is uſed after every diſtinct Word, or Figure of Numbers; as, one,

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[18] Though pointing a Diſcourſe is a Province beyond the Capacities of mere Youth; and is reſerved for riper Judgment, as well as a proper Acquaintance with Syntax and the Diſpoſition of Sentences; yet I have thought it proper to give the Stops and Marks a Place here, for a Reaſon obvious to every Teacher; namely, that the Scholar may learn the proper Pauſes and Cadences of Voice, with their other Uſes in Reading: Which will not only contribute to his ſpeedy Progreſs, but diſtinguiſh and point out to him the Senſe of what he reads.

two, three, &c. 4, 5, 10, 20, 30, &c. And before the Conjunction (and) in a compound Sentence; as, Kings command, and Subjects obey. But not when (and) couples only two Words; as, The King and Queen are in good Health. There muſt be a Comma for every Verb in a Sentence, whether expreſſed or underſtood; as, The Drums are beating, the Trumpets ſounding, the Cannons roaring, the Captains ſhouting, &c.

A Semicolon marked thus (;) is a greater Portion of a Sentence than a Comma; and carries in it an incomplete Senſe; as, Virtue is the higheſt Exerciſe and Improvement of Reaſon; the Integrity, the Harmony, and juſt Balance of Affection; the Health, Strength, and Beauty of the Mind. It is generally uſed in a Contraſt, and in diſtinguiſhing Nouns of a contrary Signification; and when the Period runs long, ſeveral Semicolons are often uſed; as, The Perfection of Virtue is to give Reaſon free ſcope; to obey the Authority of Conſcience with Alacrity; to exerciſe the defenſive Paſſions with Fortitude; the private with Temperance; the public with Juſtice; and all of them with Prudence; that is, in a due Proportion to each other; and an entire Subſerviency to a calm, diffuſive Benevolence;—to adore and love God with a diſintereſted and unrivalled Affection; and to acquieſce in his Providence with a joyful Reſignation.

It is always uſed (as may be obſerved in the firſt Example) when ſeveral Nouns with their different Epithets, equally relate to the ſame Verb; as, He was of a firm and undaunted Reſolution; of a ſteady and regular Conduct; of a comely and winning Deportment; of a ſweet, facetious, and obliging Temper; of a generous and humane Diſpoſition; and, &c.

A Colon marked thus (:) is the greateſt Portion or Member of a Period, or full Sentence, and marks a perfect Senſe; yet ſo, as to leave the Mind in Suſpence and Expectation of what is to follow; and is generally marked before the Conjunctions if, for,

nor, ſo, but; as, Should the Enemy advance, and offer to paſs the River, I command you to give Battle: If not, decamp, and march ſtraight to the City. We who are weak-ſighted Mortals, and of ſo narrow Conceptions, cannot attend to many different Objects at the ſame Time: For while we are careful to inſpect ſome Things, we muſt of Courſe neglect others.

An envious and malicious Critic cannot forbear nibbling at every Author that comes in his Way: Nor can even the moſt admired Poet that ever wrote eſcape his Abuſe. As the Ape generally kills her favourite young one by too much fondling: So ſome Parents ruin their Children by too much Indulgence.

I allow the Greeks Learning, and Skill in many Sciences; Sharpneſs of Wit, and Fluency of Tongue; and if you praiſe them for any other Excellencies, I ſhall not much contradict you: But that Nation was never eminent for Tenderneſs of Conſcience, and regard to Faith and Truth.

As ſeveral Semicolons, ſo two or more Colons are uſed, when the Period runs out pretty long; as, The Soul has ſuch a mighty Command over the Body (while it is in Health and Harmony) that it can by its ſovereign Pleaſure ſo move and alter the Blood and Spirits; ſo contract or relax the Nerves, that in Sorrow, a Deadneſs and Heavineſs ſhall make the Countenance lour: In Anger, a brutal Fierceneſs ſhall inflame the Eyes, and ruffle the Looks into Deformity: In Joy and Chearfulneſs, a ſprightly Gayety ſhall ſmile in the Eye, and enliven every Feature. The Soul likewiſe tunes the Organs of Speech, and ſets them to that Key which will moſt effectually expreſs her preſent Sentiments: So that in Joy the Voice ſhall be tender, flowing and rapturous: In Anger ſhrill, eager, and full of Breaks: In Fear, low, confuſed and ſtammering. 'Tis pleaſant to be virtuous and good, becauſe that is to excel many others: 'Tis pleaſant to grow better, becauſe that is to excel ourſelves: Nay, 'tis pleaſant even to mortify and ſubdue our Luſts, becauſe that is Victory:

'Tis

'Tis pleaſant to command our Appetites and Paſſions, and to keep them in due Order, within the Bounds of Reaſon and Religion, becauſe this is Empire.

A Period marked thus (.) is made when the Sentence is completely ended; as, Learning makes Life ſweet; and produces Pleaſure, Tranquillity, Glory, and Praiſe.

A Point of Interrogation marked thus (?) is made when a Queſtion is aſked; as, Does he ſtill remain obſtinate? Will he never grow wiſe? The Words that aſk Queſtions are, who, which, what, where, why, wherefor, whither, whence, when, how, whether, do, will, ſhall, may, can, have, am, with their Preter Tenſes did, would, ſhould, might, could, had, was, and muſt and ought. A Queſtion is ſometimes improperly aſked by principal Verbs; as, Speak I? Loves he? inſtead of Do I ſpeak? Does he love?

A Point of Admiration or Exclamation marked thus (!) is uſed when ſomething is admired or exclaimed againſt; as, O Lord, how manifold are thy Works! In Wiſdom haſt thou made them all! The Earth is full of thy Riches! O Times! O Manners!

The firſt four of theſe Points bear a muſical Proportion of Time one to another: For a Comma ſtops the Voice while we can tell one; the Semicolon two; the Colon three; and the Period four.

As to the Time of the Pauſe after the two Points of Interrogation and Admiration, though, in general, it ought to be equal to that of a Period, or at leaſt a Colon; yet its length cannot be always regularly aſcertained, as depending much upon the Nature of the Queſtion, with reſpect to the former, and the various Affections excited by the latter: And the Reader ſhould beware of Proceeding too quickly, or anticipating the Hearer's Judgment; but give him time accordingly, to conſider the Importance of the one, and recover from the Paſſion or Emotion effected by the other.

But beſides theſe, there are four more Notes or Diſtinctions of Pauſe, viz.

1. A Parentheſis marked thus ( ); which is a Sentence inſerted within another Sentence, the better to illuſtrate it; though it may be left out, and the Sentence remain entire: As, In thoſe Days no Man in whom Virtue ſhone conſpicuous, was rejected, or deſpiſed, on Account of his Race and Deſcent: For even *Servius Tullius*, the Son of a captive Woman (nobody knows who his Father was) obtained the Kingdom as the Reward of his Wiſdom and Virtue.

The Parentheſis requires the Pauſe of a Comma in general, and ſometimes of a Semicolon; and is always pronounced with a lower Tone than the Sentence within which it is included.

2. A double Period marked thus (——) is ſo called, becauſe it denotes a Pauſe of two Periods; and when judiciouſly uſed, indicates that the Sentence or Words after which it is marked, are worthy of ſerious Conſideration.

3. A Break or Paragraph; when the Line is broken or left imperfect, and the next begins under the ſecond or third Letter of the preceding Line; and denotes the Pauſe of two double Periods.

4. A double Break, that is, when the next Line not only begins ſhorter than the preceding, but leaves the Space of a whole Line vacant between them; which indicates that the Voice is to reſt during the Time of two Paragraphs.

The Marks or Notes to be met with in Reading, are,

1. An Apoſtrophe marked thus (’), uſed to abbreviate a Word; as I’ll, for I will; judg’d, for judged, &c. but ſuch Abbreviations are now carefully avoided in Proſe, to the greater Harmony of the Engliſh Language.

2. A Caret thus (ʌ), when any Sentence, Word, Syllable, or Letter happens by Inadvertency, to be left out in Writing (for it is not uſed in Printing) is put under the Interlineation, in the exact Place where it

it is to come in; as, John and Thomas are good Scholars.

3. An Hyphen thus (-) it is uſed in joining the Syllables of Words, and compound Words together; as, So-ci-e-ty, Gold-ſmith, &c. and when placed over a Vowel, denotes it to be long; as, fīre, rōbe, tūne.

4. An Accent thus (´) being placed over a Vowel, denotes that the Emphaſis or Streſs of the Voice in Pronouncing, is upon that Syllable; as, commánd, reſér, áltar.

5. Breve thus (˘) is a crooked Mark over a Vowel, and denotes it to be ſhort, or ſounded quick; as, băd, făt, tăp.

6. Diæreſis thus (··) is two Points placed over two Vowels, that would otherwiſe make a Diphthong, and parts them into two Syllables; as, crëator, idëa, cöadjutor.

7. Circumflex thus (^), when placed over a Vowel denotes it to be long; but it is now out of Uſe, having given place to this Mark (-) mentioned above.

8. A Quotation thus (“), ſignifies the Words ſo marked, are tranſcribed from the Writings of another in his own Words. The End of a Quotation is marked thus (”), and ſhews that the Paſſage quoted is finiſhed.

9. A Paragraph thus (¶), is placed at the Beginning of a new Subject or Diſcourſe; and is chiefly uſed in the Bible.

10. Crotchets marked thus [] incloſe ſhort Sentences or References, that have no Connection with the Subject treated of.

11. A Section thus (§), is the Diviſion of a Diſcourſe or Chapter into leſs Heads or Portions It alſo directs to ſome Note in the Margin, or at the Bottom of the Page.

12. Ellipſis thus (——), is uſed when part of a Word is left out; as K– g and P———nt. It muſt be as long as the room the Letters left out would take up, and no longer.

13. Brace thus (⁀), is uſed to couple three Verſes or Lines together in Poetry, that ends with the ſame Rhyme; as,

Let envious Jealouſy, and canker'd Spite
Produce my Actions to ſevereſt Light,
And tax my open Day, or ſecret Night.

14. An Index thus (☞), directs to ſome remarkable Paſſage, before which it is placed.

15. Aſteriſm thus (*), refers to the Margin, or Bottom of the Page; ſeveral of them put together, ſignify that there is ſomething wanting, defective, or immodeſt in the Paſſage of the Author.

16. An Obeliſk thus (†), and Parallels thus (||), with the Letters of the Alphabet, and Figures, guide to the Margin, or Bottom of the Page.

Of Capital, or Great Letters.

1. Let proper Names of Perſons, Places, Seas, Rivers, Ships, Winds, Months, &c. be diſtinguiſhed by Beginning with Capital Letters.

2. Every Subſtantive, which bears ſome conſiderable Streſs of the Author's Senſe upon it, in a Sentence, ſhould begin with a Capital.

3. Let the firſt Word of every Book, Epiſtle, Note, Verſe, Bill, Sentence, and the firſt Word after a Colon, begin with a Capital.

4. If any notable Saying, or Paſſage of an Author be quoted in his own Words, it begins with a Capital, though it be not immediately after a full Stop.

5. Sometimes whole Words or Sentences are written or printed in Capitals, when ſomething extraordinary great is expreſſed; as, THE LORD OUR RIGHTEOUSNESS: BABYLON IS FALLEN, &c. But Capitals are never written in the middle of a Word among ſmall Letters, except in Anagrams.

PART II.

Of PROSODY.

[1] WHAT does Proſody teach? Proſody conſiſts of two Parts: The firſt teaches the true Pronunciation of Words, compriſing Accent, Quantity, and Emphaſis; and the other

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[1] Some Writers of Grammar have entirely neglected Proſody; and thoſe who have inſerted it, as judging it included in the Idea of Grammar, have always made it bring up the Rear: But as Orthography, which includes Orothoepy, treats of the true Pronunciation of ſingle Letters; ſo Proſody being nearly related to it, and, as it were, raiſed on its Baſis, juſtly and naturally claims our next Conſideration; as teaching the proper Expreſſion of theſe Elements when combined into Syllables and Words; and in a more extenſive Manner compriſing that Euphonia, or Sweetneſs of Utterance, peculiar to a juſt and well regulated Pronunciation. Or, in other Words, Proſody, comprehending that elegant Branch of Oratory, ELOCUTION, from whence Eloquence takes its Name, (the Study and Knowledge of which is of ſo great Importance to all whoſe Buſineſs it is to read or ſpeak in Public) ſhould, as the Reverend Mr. Maſon in his excellent Treatiſe on Elocution obſerves, exhibit Rules, ſhewing, 1. What a bad Pronunciation is, and how to avoid it. 2. What a good Pronunciation is, and how to attain it.

other the Art of making Verſes. What is Accent? Accent is the raiſing of the Voice upon a certain Vowel in a Word,

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But, as before hinted, though it is upon a proper Utterance of the ſimple Sounds that a juſt Pronunciation greatly depends, and on that Account, for the Benefit of Foreigners as well as Natives, I have treated of the real Forms, different Powers, and various Sounds of the Vowels and Conſonants both ſingle and double, in order to direct the Pronunciation according to the Manner of the beſt Speakers; yet any endeavour to ſtem the Torrent of inveterate Habit in Pronunciation, will prove utterly abortive, without being corroborated by the concurrent Sanction of able and judicious Teachers, and ſtamped with the prevalent Authority of the Polite and Learned.

Quintilian, that celebrated Roman Author, ſpeaking of the dangerous Influence and pernicious Effects evil Cuſtom has upon Speech as well as on Life, ſays, So likewiſe if there be any Thing that has corruptly prevailed among the Multitude, we muſt not receive or embrace that for the Rule or Standard of Speech. For we know that whole Theatres, and all the Company of the Circus, have oftentimes declared their Satisfaction or Diſlike in the ſame barbarous Expreſſions with thoſe of the ignorant Multitude.

I ſhall therefor, call the Cuſtom of Speech the Agreement of the Learned, as that of Life, the Agreement or Practice of the Good.

In the Engliſh Tongue, as in all living Languages, there is a double Pronunciation; one curſory and colloquial, the other regular and ſolemn.

The curſory Pronunciation, as the learned Mr. Samuel Johnſon obſerves, is always vague and uncertain, being made different in different Mouths by Negligence, Unſkilfulneſs, or Affectation.

The

a Word, which muſt be louder or better heard than the reſt; as in the Noun Tórment, the Voice muſt be raiſed on the firſt Syllable (Tor), which takes the Accent, i. e. it muſt be louder than on the Syllable (ment): So in the Word reconcíling, the Voice muſt be raiſed on the third Syllable that has the Accent, i. e. that Syllable muſt be better heard than the reſt.

Have you any Rules for the due Accenting of Words? Yes.

1. In derivative Words where the primitive is a Monoſyllable, it always takes the Accent; as nótable, hérbal, guídance, fórmed, hárden, ſpénding, fooliſh, ártiſt, lámbkin, hílloc, friéndſhip, blámeleſs, cóldneſs, &c. [See the Terminations that form derivative Words in the Rules for Spelling, Page 43.] And if the Word be twice derived from a Monoſyllable, the Monoſyllable ſtill keeps the Accent; as, chíldiſhneſs, cáreleſſneſs, cráftily, fooliſhly, hárdening, lóvingly, ſpáringly, &c.

And in primitive Words of two Syllables, whether the Accent lies on the firſt or ſecond Syllable, that Syllable always retains it in the derivative, even if the Word ſhould be twice derived; as, mánagement, plúndering, bántered, fórtunately, compóſedneſs, commendably, &c. The Terminations of Verbs, and thoſe that form the comparative and ſuperlative Degree come under this Rule; as, teácheſt,

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The ſolemn Pronunciation, though by no Means immutable and permanent, is yet leſs remote from the Orthography, and leſs liable to capricious Innovation. We ſhall obſerve however, that although the beſt Speakers deviate leaſt from the written Words, yet the more preciſe and ſevere Part of the ſolemn Pronunciation is ſeldom uſed in ordinary Converſation: For what may be ſuitable and becoming in a Pulpit, Deſk, on the Stage, or in other public Declamations, would often be exploded as formal and pedantic in common Diſcourſe.

áćteth, moúrneth, torméntedſt, ſófter, ſófteſt; for all ſuch become derivative Words.

2. Diſſyllables ending in, en, er, on, and or, have the Accent on the firſt Syllable; as, gólden, rótten, gótten, láden, tródden, dánger, órder, bórder, ránger, mútton, bútton, wággon, cótton, dóctor, próctor, débtor, &c. except defér, prefér, refér, infér, intér.

3. Diſſyllable Words ending in, our, ow, le, age, have the Accent on the firſt Syllable; as, lábour, hónour, fávour, bíllow, wíllow, tállow, fóllow, béllow, húmble, bóttle, trífle, bóggle, líttle, ámple, bággage, póttage, dótage, ſávage, &c. except allów, avów, endów, belów, beſtów.

4. The Syllable that ends with final (e) generally takes the Accent; as, deſpíſe, desíre, compríſe, preſúme, impróve, intrúde, impúte, extréme, importúne, recompénſe, &c.

5. When diſſyllable Verbs or Nouns have a Diphthong in the laſt Syllable, the Diphthong takes the Accent; as, prevaíl, reveál, frontiér, appeáſe, applaúſe, &c. and a proper Diphthong commonly takes the Accent in other Poſitions.

6. Verbs of two Syllables, that end in two Conſonants, have the Accent on the laſt Syllable; as, comménd, deſcénd, defénd, atténd, conſént, depárt, reſórt, &c.

7. Monoſyllables that are compounded with a Prepoſition retain the Accent; as, colleágue, contémpt, beſtír, forſáke, forebóde, miſtáke, withſtánd, withdráw, contradíct, decámp, exclúde, introdúce, protéct, relápſe, ſubtráct, tranſpórt, tranſcríbe, &c. And Verbs whether put firſt or laſt in Compoſition, have the Accent; as, breákfaſt, báckbite, báckſlide.

8. Nouns become Verbs, by changing the Accent; as, a tórment, to torménť; an áccent, to accént; a cóntract, to contráct; a cóncert, to concért, &c. Obſerve, that the active and paſſive Participles of ſuch Verbs follow the Accent of the Verbs, and not of the Nouns; as, torménting, torménted, not tórmenting, tórmented, &c.

9. Di-

9. Diſſyllable Words that have two Vowels parted, have always the Accent on the firſt Syllable; as, líon, réal, ríot, quíet, líar, díet, rúin, bíaſs, víal, tríal, &c. except creáte.

10. Triſſyllables ending in ous, al, nce, ent, ate, have the Accent on the firſt Syllable; as, ſpécious, ſpúrious, ódious, grácious, chrónical, cónical, cápital, aúdience, coúntenance, cóntinence, cóntinent, pérmanent, éminent, ármament, délegate, própagate, &c except as in Rule I.

11. Triſſyllables ending in ude, have the Accent on the firſt Syllable; as, mágnitude, plénitude, grátitude, fórtitude, múltitude, áltitude, &c.

12. Triſſyllables ending in dy, have the Accent on the firſt Syllable; as, mélody, pſálmody, mónody, próſody, cómedy, trágedy, &c.

13. Triſſyllables ending in fy, have the Accent on the firſt Syllable; as, ſátisfy, grátify, ſtúpify, ſánctify, júſtify, &c.

14. Triſſyllables ending in ogue, have the Accent on the firſt Syllable; as, épilogue, cátalogue, démagogue, pédagogue, ápologue, &c. Some Triſſyllables, derived from the French, have the Accent on the laſt Syllable; as debaucheé, magazíne, acquieſce, reparteé, chevaliér.

15. Polyſyllables, Words ending in ary, or ory, have the Accent on the firſt Syllable; as ſólitary, árbitrary, tríbutary, mómentary, dílatory, óratory, tránſitory, &c.

16. The Accent lies on the Syllable next to the Termination logy; as, doxològy, amphibólogy, chronólogy, tautólogy, etymólogy, geneálogy, &c.

17. The Accent lies on the Syllable next to the Terminations tomy or nomy; as phlebótomy, anátomy, metónymy, phyſiógnomy, &c.

18. The Accent lies on the Syllable next to the Termination graphy; as, orthógraphy, geógraphy, coſmógraphy, ichnógraphy, chirógraphy, &c.

19. The Accent lies on the Syllable next to the Terminations ical or tical; as, epidémical, mechánical, angélical, impráctical, emétical, emphátical, enthu-

enthuſiáſtical, eccleſiáſtical, &c. And when the ending (al) is taken from ſuch Words, then the Accent lies next to the Termination ic; as, epidémic, mechánic, angélic, emphátic, &c.

20. The Accent lies on the Syllable next to the Terminations ety and ity; as, ſobríety, varíety, ſocíety, impropríety, ſeniórity, authórity, ingenúity, ambigúity, &c.

21. The Accent lies always on the Syllable next to the Terminations tion, ſion, cian, cial, tial; as, orátion, conſolátion, abominátion, commíſſion, circumcíſion, diviſion, magician, phyſician, mathematician, judícial, artificial, ſubſtántial, prudéntial, &c. The Terminations tion and ſion, are very numerous, and, as has been before obſerved, ſound ſhun; cian, ſounds ſhin; and cail and tial, ſound ſhel; and are always pronounced as one Syllable.

What do you obſerve with reſpect to the true accenting of Triſſyllables in general? I obſerve, that Triſſyllables ending in ous, al, nce, ate, ude, dy, fy, ogue, have the Accent generally on the firſt Syllable.

What do you obſerve in general concerning the proper accenting of Polyſyllables? I obſerve, that all Polyſyllables ending in logy, tomy, or nomy, graphy, ical, or tical, ety, ity, tion, ſion, cian, cial, tial, have, without Exception, the Accent on the Antepenult, i. e. the laſt Syllable but two, or which is the ſame, the Syllable next to theſe Terminations. But Polyſyllables ending in ic, as above, have the Accent on the Penultima, that is the laſt Syllable but one. So have Polyſyllables ending in tor, the Accent on the Penult, or laſt Syllable but one; as, commentátor, dedicátor, perpetrátor, operátor, gladiátor, arbitrátor, procurátor: But Polyſyllables ending in ious, have the Accent on the Antepenult; as, notórious, uxórious, ceremónious, parſimónious, labórious, inglórious, meritórious, attrócious, &c. Several long Words, have two Accents; as, úncircumſtántial, únpreméditated, tránſubſtantiátion, &c.

What

What do you understand by Quantity? Quantity is the proper Measure of Syllables, determining them to be long or short.

What is the Proportion betwixt a long and a short Syllable? A long Syllable takes double the Time in pronouncing, that a short one does; as, fĭr, fīre; rŏb, rōbe [2].

What

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[2] Accent by some, has not only been erroneously used for Quantity, but has in general been accepted, and passed for Pronunciation, and deemed a synonymous Term. Now, Pronunciation is a proper Utterance of the various Openings or Sounds of the Voices or Vowels, according to the Idiom of a Language Quantity measures the Time of such Sounds. And although Accent and Quantity are Concomitants of Pronunciation, or proper Utterance, yet they differ in Intention; For Accent with us, being only a mere Mark to denote the Emphasis or Elevation of the Voice upon a certain Syllable in a Word, does by no means lengthen that Syllable, as is evident from its being indifferently placed over long and short Syllables, according as Custom requires. Whereas Quantity runs through all the Syllables of a Word, determining the Length or Shortness of them, and even of that Syllable, over which the Accent is placed.

It is certain, that there is Harmony of Notes and Sounds in Prose as well as Verse, which depends on the Quantity of Expression, as to long and short, loud and low, nearly the same as in Music itself; which is nothing but a just Modulation of Sounds abstracted from verbal Expression.

But to put it beyond doubt, that Accent is not Pronunciation, numberless Examples might be produced; such as, frīar, clīent, impīety, socīety, civilīze, īdolīze, &c. &c. which the People of North-Britain accent the same Way as those of South-Britain;

What is Emphaſis? As Accent is the Riſing of the Voice upon a certain Syllable in a Word, ſo Emphaſis

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tain; but the former pronounce freear, cleeant, impee-ety, ſocee-ety, ceevileeze, eedoleeze.

And to ſhew that Accent is not Quantity, we need only obſerve, that a Monoſyllable cannot take an Accent, as being a Monotone, or Sound uttered in one diſtinct Breath; though it admits of Quantity, as it muſt be either long or ſhort. It is Quantity therefor that Meaſures the Time of a Syllable in Proſe, or the Syllables of a Foot in Verſe; and when a Syllable, or which is the ſame Thing, a Vowel that is naturally ſhort in Proſe, is made long in Verſe, it is by a Modulation or Inflexion of the Voice, and not by the common Accent. As,

Arms ānd thĕ Mān I sīng whŏ fōrc'd bў Fāte.

In this Verſe no Accent can take Place, the Words that compoſe it being Monotones; but Quantity is in every Syllable, the Verſe conſiſting of ſhort and long Syllables alternately; and there is, as in every Verſe, Cadence or Pauſe. Now it is eaſily perceived, that the Syllables (and, Man), which are naturally ſhort, are lengthened by a Modulation of the Voice, which is nothing but Quantity. But as in the Meaſure of an Engliſh Verſe, that Syllable which has the Accent in Proſe, is generally made the long Syllable, the Word-Accent on that Account, I ſuppoſe, has been foiſted in and accepted for Quantity. As,

Such War Immórtals wage, ſuch Hórrors rend
The World's vaſt Cóncave, when the Gods conténd.

As Verſe indeed ought to be read as Proſe (as we ſhall ſhew by and by) the Accent ſhould be carefully attended to; but then, or I am very much miſtaken, theſe Syllables, which are naturally ſhort, are not

fis is the Elevation of the Voice upon a certain Word or Words in a Sentence. The emphatical Word or Words

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lengthened by the common Accent placed over them, but by an Inflexion of the Voice, or Quantity, thus:

Sŭch Wār ĭmmōrtals Wāge, ſŭch Hŏrrŏrs rēnd
Thĕ Wōrld's văſt Cōncăve, whēn thĕ Gōds cŏntēnd.

After all, without a due Regard to Accent (in which the very Life of Language conſiſts) Speech becomes harſh, diſagreeable, and often unintelligible. And therefor the greateſt Care ought to be diſcharged in making Youth not only early acquainted with the Nature and Beauty of proper Accent, but alſo, that they be put to account for the due Pronunciation of every Sound, with its juſt Quantity; and be thereby enabled to pronounce by Rule, and not at mere Random; which will readily prevent their either imitating, or being miſled by the rude and unpoliſhed Utterance of the Vulgar. And though this Method (as not being univerſally practiſed in our Schools) may not at firſt View command the Attention it juſtly merits, yet we may reſt aſſured of its advantageous Conſequence from Experience, as well as from the Study and Practice of the greateſt Orators: For a perfect Knowledge in theſe, and a proper Attention to Emphaſis, will not only lead to, but, at laſt, actually produce what includes them all, ſuch a maſterly Elocution, as can hold the Paſſions captive, and ſurprize the Soul itſelf in its inmoſt Receſſes.

I have, for a Help, and by way of Introduction to this Particular, marked the Accents and Quantities of the Syllables of all the Words in the Tables, made as Exerciſes for proving the Rules for Spelling. And after theſe, Recourſe may be had (till the Scholar be pretty perfect) to a couple of Pages every Day in my Engliſh Dictionary, which has the Accent and Quantities

Words being thoſe which carry an Importance in themſelves, and on which the Senſe of the reſt depends, muſt always wherever they are found, whether in the Beginning, Middle, or End of a Sentence be pronounced with a fuller and ſtronger Sound of Voice. As in theſe ſatirical Words from Horace.

Get Pláce and Weálth, if poſſible, with Gráce,
If not, by ány Means get Wéalth and Pláce.

Pope.

In theſe Lines the emphatical Words are accented; but ſuch Words may be generally found out by putting the Queſtion; as, What muſt I get? The emphatical Word or Words will be the Anſwer, viz. Pláce and Wéalth. How muſt I get them? With Grace. If not with Gráce, how? *Anſwer.* By ány Means. Get what? *Anſwer* Wéalth and Pláce. The Emphaſis lies often on the Word that aſks the Queſtion; as, Whó ſaid ſo? Whén will he come? Whát ſhall I do? Whéther ſhall I run? Why do you weep? &c.

When two Words are ſet in Contraſt, or in Oppoſition to one another, they are both emphatic; as, He

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tities marked on the alphabetical Words throughout. But it ſhould be obſerved to the Scholar, that although a Syllable ending with a Vowel is long when ſingly pronounced in theſe Tables; yet it is ſhort or long in the Pronunciation of the whole Word, according as Cuſtom requires: As, ar-ri-di-ty, where each of theſe Syllables pronounced ſingly without Relation to the whole, would be long; but pronounced together, the Quantity, preſerving the Accent, is thus, ărĭdĭtў, not aIdItI. To be certain that the Scholar accents from a Knowledge of the Nature of Accent, and not merely from his Ear, he ſhould be put to accent, as a Proof, every Syllable of a Word one after another, thus, Méditéránéán.

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is the Ty´rant, not the Fáther of his People. His Subjects feár him, but do not lóve him. He will do it by fáir, not by foúl Means. Are théy weary? ſo are wé. If yoú ſtay, ſo will I', &c.

Some Sentences are ſo ſolemn, full, and comprehenſive as to fix an Emphaſis upon every Word, and points them out as worthy of Obſervation. As, for Sleép, and Wíne, and Feáſts, and Strúmpets, and Bágnios, and Réſt, that through Cuſtom grow every Day more bewitching, &c.

O Wóods, O Foúntains, Híllocks, Dáles, and Bówers, &c. And in that pathetic Expoſtulation, Whý will ye die! In which every Word is emphatical.

But ſome Sentences are equivocal, that is, contain in them more Senſes than one; and we can only underſtand the Senſe intended by obſerving on what Word the Emphaſis is laid. For Example—Will you ride to Town To-day? This Queſtion is capable of being taken in four different Senſes, according to the different Words on which you place the Emphaſis. If it be laid upon the Word (you) the Anſwer may be, no, but my Servant will. If the Emphaſis be laid on the Word (ride), the Anſwer may be, no, but I intend to walk it. If upon (Town), no, for I deſign to go into the Country. And if the Emphaſis be laid upon (To-day), the Anſwer may be, no, but I intend to go To-morrow. Hence the Importance of proper Emphaſis, in order to determine the Senſe of what we read. Therefor,

1. Monotony ſhould be careſully avoided; and the Voice ſhould expreſs, as near as poſſible, the very Senſe or Idea deſigned to be conveyed by the emphatical Word, by a ſtrong, rough, and violent, or a ſoft, ſmooth, and tender Sound. Thus the different Paſſions of the Mind are to be expreſſed by a different Tone of Voice. Love, by a ſoft, ſmooth, languiſhing Voice; Anger, by a ſtrong, vehement, and elevated Voice; Joy, by a quick, ſweet, clear Voice; Sorrow, by a low, flexible, interrupted Voice; Fear, by a dejected, tremulous, heſitating Voice; Courage, has a full, bold, and loud Voice; and Perplexity, a grave,

grave, ſteady, and earneſt one. Briefly, in Exordiums the Voice ſhould be low; in Narrations, diſtinct; in Reaſoning, ſlow; in Perſuaſions, ſtrong: It ſhould thunder in Anger; ſoften in Sorrow; tremble in Fear; and melt in Love.

2. The Variations of the Emphaſis muſt not only diſtinguiſh the various Paſſions deſcribed, but the ſeveral Forms and Figures of Speech in which they are expreſſed. For inſtance, in a Proſopopæia, (i. e. Perſonification, when Things inanimate are addreſſed to, and made to ſpeak as if they were living, and had rational Souls) we muſt change the Voice as the Perſon introduced would. In Antitheſis (that is, when Contraries are oppoſed to each other) one contrary muſt be pronounced louder than the other. In a Climax, i. e. when the Sentence riſes gradually, the Voice ſhould always riſe with it. In Dialogues the Voice ſhould alter with the Parts. In Repetitions it ſhould be loudeſt in the ſecond Place. Words of Diſtinction, or of Praiſe or Diſpraiſe, muſt always be pronounced with a ſtrong Emphaſis.

What do you mean by Cadence? Cadence is directly oppoſite to Emphaſis; for as Emphaſis is the Riſing, Cadence is the Falling of the Voice. Cadence generally takes place at the End of a Sentence, unleſs it cloſes with an emphatical Word.

But to acquire a maſterly Elocution, one muſt not only take in the full Senſe, but enter into the Spirit of an Author: For who can convey the Force and Fulneſs of his Author's Ideas to another, till he feels them himſelf? Or read a Diſcourſe to advantage he does not perfectly underſtand and taſte? And therefor, the great Rule which the Maſters of Rhetoric ſo much preſs, can never enough be remembered; "That to make a Man "ſpeak well, and to pronounce with a right Emphaſis, "he ought thoroughly to underſtand all that he "ſays, be fully perſuaded of it, and bring himſelf to "have thoſe Affections which he deſires to infuſe in-"to others." For when a Man is vehemently moved with the Paſſion he would inſpire other People with, he ſpeaks with Spirit and Energy; and will naturally

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break out into all the ſuitable and moving Expreſſions of an undiſſembled Eloquence.

We ſee illiterate People, in Grief, Anger, Joy, &c. utter their Paſſion with more Vehemence and Fluency, than the moſt learned, who are not heartily intereſted in the Matter, nor thoroughly warmed with the Paſſion they deſcribe. What the Speaker is, for the moſt part the Audience will be: If he be zealouſly concerned, they will be attentive; if he be indifferent, they will be perfectly careleſs and cold: And as Fire kindles Fire; ſo Life and Heat in the Speaker, enliven and inſpirit the Hearer.

As to the ſecond Part of Proſody, namely, Poetry, or the Art of making Verſes; we refer to the Treatiſes on that Subject, and to the Poets themſelves. And ſhall only hint, that the Meaſure of an Engliſh Verſe is commonly either Iambic or Trochaic, ſo called from the two Feet Iambus and Trocheus. The firſt Foot, viz. Iambus, in Engliſh Iamb, conſiſting of firſt a ſhort, and then a long Syllable; as, prĕfēr, ĭnclīne.

The ſecond Trocheus, in Engliſh Trochee, the Reverſe of the former, conſiſting of firſt a long, and then a ſhort Syllable; as, bōundlĕſs, glōrў. So that an Engliſh Verſe is made up of long and ſhort Syllables alternately.

The Iambic Meaſure comprizes Verſes of four, ſix, and eight Syllables, which laſt is the uſual Meaſure for ſhort Poems, and of ten, which is the common Meaſure of heroic and tragic Poetry. In all theſe Meaſures the Elevation of the Voice is on even Syllables; and every Line conſidered by itſelf, is more harmonious as this is more ſtrictly obſerved.

Our Trochaic Meaſures are of three, five, and ſeven Syllables, in which the Emphaſis is to be placed on the odd Syllables.

The Alexandrine Verſe of twelve Syllables is now only uſed to diverſify heroic Lines; and the Verſe conſiſting of fourteen Syllables, is now broken into a Lyric Meaſure of Verſes, conſiſting alternately of eight and ſix Syllables.

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We have a Meaſure which may be called the Anapeſtic, very quick and lively, and therefor much uſed in Songs, and in which the Emphaſis is on every third Syllable.

In reading Verſe, the ſame Rules are to be obſerved as in Proſe. We muſt not at all favour the Meaſure or Rhime, which often obſcures the Senſe and ſpoils the Pronunciation: For the great End of Pronunciation is to elucidate and heighten the Senſe; that is, to repreſent it not only in a clear but a ſtrong Light. Whatever then obſtructs this is carefully to be avoided, both in Verſe and Proſe. Nay, this ought to be more carefully obſerved in reading Verſe than Proſe; becauſe the Poet, by a conſtant Attention to his Meaſures and Rhime, and the Exaltation of his Language, is often very apt to obſcure his Senſe; which therefor, requires the more Care in the Reader to diſcover and diſtinguiſh it by the Pronunciation. And if when Verſe is read with proper Pauſe, Emphaſis, and Cadence, and a Pronunciation varied and governed by the Senſe, it be not harmonious and beautiful, the Fault is not in the Reader but the Poet: But if the Verſe be good, to read it thus will improve its Harmony; becauſe it will take off that Uniformity of Sound and Accent which tires the Ear, and makes the Numbers heavy and diſagreeable. The Pauſe in Verſe, if not otherwiſe governed by the Senſe, Points, or emphatical Word, is commonly either at the fourth Syllable in Verſe conſiſting of ten Syllables; or at the ſixth in Alexandrine Verſe. As,

Waller was ſmooth,—but Dryden taught to join
The varying Verſe,—the full reſounding Line,
The long majeſtic March,—and Energy divine.

But the Pauſe at the End of a Verſe is generally greater than that in the Middle; and the Pauſe at the End of a Couplet ought to be greater than that which is at the End of the firſt Verſe. When the Rhime is carried on to the third Verſe, which makes a Triplet, and the laſt Verſe an Alexandrine, as above, then there ſhould be a full Pauſe.

PART

PART III.

Of ETYMOLOGY.

ETYMOLOGY, as before obſerved, treats of the Kinds of Words, their Derivation, Change, Analogy, or Likeneſs to one another in any Language.

CHAP. I.

Of the eight Sorts of WORDS, or PARTS of SPEECH.

WHAT do you mean by a Word? A Word is an articulate Voice, ſignificant by Compact; of which no Part is of itſelf ſignificant [1].

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[1] Every whole of Speech, every Section, Paragraph, or Sentence, implies a certain Meaning, diviſible into other Meanings; but Words imply a Meaning which is not ſo diviſible; and are therefor the ſmalleſt Parts of Speech, in as much as nothing leſs than a Word can have any Meaning at all. Now, the Words learn, and Grammar, have each a Meaning, but there is no Meaning in any of their Parts, neither in the Letters of the firſt, thus l-e-a-r-n, nor in the Syllables of the laſt, thus Gram-mar. As a Word

Are Words Things or Ideas? No, Words are neither Things nor Ideas; but only the Symbols or Signs of Ideas [2].

What is Speech? Speaking or Diſcourſe. How many Parts of Speech are there? There are eight Sorts of Words of a different Nature, which we call eight Parts of Speech. What are their Names? Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Prepoſition, Interjection [3].

Are all the Words of a Language compriſed in theſe eight Sorts of Words, or Parts of Speech? Yes. For although there are Thouſands of Words in a Language, yet every Word is either a Noun (or an Adjective, which is a Word that ſignifies the Qualities or Manner of a Noun) or a Pronoun, or a Verb, or a Participle, or an Adverb, or a Conjunction, or a Prepoſition, or an Interjection.

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a Word, therefore, may be defined a Voice articulate, and ſignificant by Compact, of which no Part is of itſelf ſignificant; ſo Language may be defined a Syſtem of ſuch Voices ſo ſignificant.

[2] Words are the Symbols of Ideas both general and particular; yet of the general primarily, eſſentially and immediately; of the particular, only ſecondarily, accidentally, and mediately.

[3] There have been various Opinions concerning the Number of theſe Parts of Speech. Plato in his Sophiſt mentions only two, the Noun and the Verb. And Ariſtotle mentions no more, where he treats of Propoſitions. Not, as a judicious Writer obſerves, that thoſe acute Philoſophers were ignorant of the other Parts, but they ſpoke with Reference to Logic or Dialectic, conſidering the Eſſence of Speech as contained in theſe two; becauſe theſe alone combined, make a perfect aſſertive Sentence, which none of the Reſt without them are able to effect. Ariſtotle afterwards, in his Treatiſe of Poetry, adds the Article and Conjunction to the Noun and Verb; to which the

Are the Parts of Speech the ſame in the Engliſh as in other Languages? Yes; for that which is a Noun in Engliſh, is a Noun in the Latin, Greek, Hebrew, French, Italian, &c. Languages [4].

CHAP. II.

Of a Noun.

WHAT is a Noun? A Noun is the Name of a Thing that may be perceived either by the Senſes or Underſtanding; which conveying ſome certain Idea or Image to the Mind, it wants not the Help of any other Word to make us underſtand it. And it is either Subſtantive or Adjective. What do you mean by the Senſes? The Hearing, Seeing, Smelling, Taſting, and Feeling: So that whatever I

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the elder Stoics adhered. But the latter Stoics, inſtead of four, made five Parts, by dividing the Noun into the appellative and proper. Others increaſed the Number by detaching the Pronoun from the Noun; the Participle and Adverb from the Verb; and the Prepoſition from the Conjunction. The Latin Grammarians went farther, and detached the Interjection from the Adverb, within which it was always included by the Greeks as a Species.

[4] As far as human Nature and the primary Genera both of Subſtance and Accident are the ſame in all Places, and have been ſo through all Ages; ſo far all Languages ſhare one common Identity. As far as peculiar Species of Subſtance occur in different Countries, and much more, as far as the poſitive Inſtitutions of religious and civil Policies are every where different; ſo far each Language has its peculiar Diverſity. To the Cauſes of Diverſity may be added the diſtinguiſhing Character and Genius of every Nation.

can either hear, ſee, ſmell, taſte, feel, or underſtand, is a Noun.

What is a Noun Subſtantive? A Noun Subſtantive is the Thing itſelf; as, a Man, a Boy, a Dog, &c.

What is an Adjective? An Adjective is a Word that expreſſes the Qualities or Properties of a Thing; as, wiſe, rich, poor, black, white, round, &c.

How do you know that the Words, Man, Boy, Dog, are Subſtantives? Becauſe if I hear any one ſay I ſee a Man, I ſee a Boy, I ſee a Dog, in each Saying there is Senſe, and I underſtand the Meaning.

How do you know that the Words, wiſe, rich, poor, black, white, round, are Adjectives? Becauſe when we hear any one ſay, I ſee a wiſe, I ſee a rich, I ſee a poor, I ſee a black, I ſee a white, I ſee a round, in ſuch Sayings there is no Senſe, nor can we underſtand the Meaning of them till a Subſtantive be joined to each Adjective to make Senſe, thus, I ſee a wiſe Man, I ſee a rich Jew, I ſee a poor Boy, I ſee a black Horſe, I ſee a white Houſe, I ſee a round Table.

CHAP. III.

Of Substantives Proper and Common.

HOW is a Noun Subſtantive divided? A Noun Subſtantive is either proper or common [5].

What is a Noun Subſtantive proper? A Noun Subſtantive proper is a Word which belongs to ſome

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[5] Mr. Harris divides Subſtantives into three Sorts.

The firſt Sort of Subſtantives are the natural; ſuch as, Animal, Vegetable, Man, Oak.

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ſome Individual, or particular one of a Kind; as, James, Thomas, Mary, Sarah, London, Edinburgh, Thames, &c.

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The Second are Subſtantives of our own making. Thus by giving a Figure not natural to natural Materials, we create ſuch Subſtantives; as, Houſe, Ship, Watch, &c.

3. By a more refined Operation of our Mind alone, we abſtract any Attribute from its neceſſary Subject, and conſider it apart, devoid of its Dependance. For Example, from Body, we abſtract to fly; from Surface, the being white; from Soul, the being temperate. And thus it is we convert even Attributes into Subſtances, denoting them on this Occaſion by proper Subſtantives, ſuch as, Flight, Whiteneſs, Temperance; or elſe by others more general, ſuch as, Motion, Colour, Virtue. Theſe we call abſtract Subſtances; the ſecond Sort we call artificial. Now all theſe ſeveral Subſtances have their Genus, their Species, and their Individuals. For Example, in natural Subſtances, Animal is a Genus; Man, a Species; Alexander, an Individual. In artificial Subſtances, Edifice is a Genus; Palace, a Species; the Vatican, an Individual. In abſtract Subſtances, Motion is a Genus; Flight, a Species; this Flight, or that Flight, are Individuals.

We may obſerve, that although common Names, or general Terms, are by far the moſt excellent and eſſential Part of Language, as from theſe it derives that comprehenſive Univerſality, that juſt Proportion of Preciſion and Permanence, without which it could not poſſibly be either learned or underſtood, or applied to the Purpoſes of Reaſoning or Science; yet, as there is often occaſion to mention this, or that particular Perſon or Thing, it was neceſſary to the Perfection and Completion of Language, that it ſhould be expreſſive of Particulars, as well as Generals. The Method indeed of expreſſing

What is a Noun Subſtantive common? A Noun Subſtantive common is a Word which belongs to all of a Kind; as, Man, Woman, City, River, &c.

Is the Word James a proper or a common Name? It is a proper Name, becauſe it belongs to ſome particular one of a Kind; for James is not the Name of every Man.

Particulars by proper Names, is the leaſt artificial, becauſe proper Names being in every Diſtrict arbitrarily applied, may be unknown to thoſe who know the Language perfectly well; and as they muſt be equally learned both by the Learned and Unlearned, they can hardly, with Propriety, be conſidered as Parts of Language.

To make this more plain, let, for Example, a learned Man ſet out from Edinburgh to London, and ſuppoſe he never travelled the Road, he will be at as great a Loſs for the proper Names of Seats, Villages, Towns, Rivers, &c. betwixt theſe two Cities, as the moſt illiterate Man, under the ſame Diſadvantage.

Suppoſe him in London, entirely a Stranger, he is ſtill at as great a Loſs for the Names of the Streets, Lanes, Courts, Squares, Alleys, public Buildings, &c. and even of the proper and diſtinguiſhing Names of Multitudes of his own Species whom he ſees and meets; all which he muſt learn, as well as the unlearned Man.

Suppoſe him next viewing 3000 Ships upon the Thames, here he is again deficient, being as ignorant of the 3000 proper Names belonging to theſe, as the illiterate Perſon. Thus, as particular Names may be multiplied to Infinity, they are not, ſtrictly ſpeaking, Parts of Language. But here we may perceive the exquiſite Art of Language, which, although there are infinite Particulars, without wandering into Infinitude, contrives how to denote Things infinite.

Are

Are the Words Man, Woman, proper or common Names? They are common, becauſe they belong to all of a Kind; for every Man is called a Man, and every Woman is called a Woman; but every Man is not called James, nor every Woman Mary.

Are the Words Horſe, Dog, Ship, River, proper or common Names? They are common, for every Horſe is called a Horſe, and every Dog is called a Dog, and every Ship is called a Ship, and every River is called a River.

Are the Words Bucephalus, Turk, Terrible, Thames, proper or common Names? They are proper, becauſe they belong to ſome individual or particular ones of a Kind, for every Horſe is not called Bucephalus, nor every Dog Turk, nor every Ship Terrible, nor every River Thames.

SECTION I.

Of Numbers.

THERE are four Characteriſtics viſible in, or pertaining to a Noun, viz. Number, Caſe, Gender, and Article.

What is Number? Number is the Diſtinction of one, from two, or many. How many Numbers are there? There are two Numbers, the Singular and the Plural. The Singular Number is uſed when we ſpeak of one ſingle Thing; as, a Boy, a Dog, a Book, a Stone, a Tree, &c. The Plural Number is uſed when we ſpeak of more Things than one; as, Boys, Dogs, Books, Stones, Trees.

How is the Plural Number formed? The Plural Number is commonly formed by adding (s) to the Singular; as, Boy, Boys; Tree, Trees, &c. Is the Plural Number always made by adding (s) to the Singular? No; for when the Singular Number ends in ch, ſh, ſs, or x, then the Pronunciation requires that (es) be added to the Singular; as, Church, Church-es; Bruſh, Bruſh-es; Witneſs, Witneſſ-es; Box, Box-es.

And if the Singular Number ends in ſe, ze, ce, or ge, pronounced ſoft, then the (s) that is added to make the Plural, cannot be heard, except it make another intire Syllable; as, Horſe in the Singular one, Horſes in the Plural two; Breeze one, Breezes two; Face one, Faces two; Age one, Ages two.

How do Words that End in (f) and (fe) form their Plural? Words that End in (f) and (fe) do, for eaſe in Pronunciation, make their Plural by changing (f) and (fe) into (ves); as,

Sing.	Plur.	Sing.	Plur.
Calf	Calves	Self	Selves
Half	Halves	Thief	Thieves
Knife	Knives	Wife	Wives
Leaf	Leaves	Shelf	Shelves
Loaf	Loaves	Wolf	Wolves
Sheaf	Sheaves		

But the following Words ending in (f) and (ff), make their Plural by adding (s); as, Hoof, Hoofs; Roof, Roofs; Grief, Griefs; Dwarf, Dwarfs; Miſchief, Miſchiefs; Handkerchief, Handkerchiefs; Relief, Reliefs; Muff, Muffs; Ruff, Ruffs; Cuff, Cuffs; Snuff, Snuffs; Stuff, Stuffs; Puff, Puffs; Cliff, Cliffs; Skiffs, &c. except Staff, which makes Staves in the Plural.

Some Words have their Plural in (en); as, Child, Children; Man, Men; Woman, Women; Ox, Oxen; Brother, Brethren, or Brothers; Chicken is not Plural; for we ſay Chicken, Singular, Chickens, Plural.

Some Words form their Plural, contrary to the foregoing Rules, and are therefore called irregular; as,

Sing.	Plur.	Sing.	Plur.
Die	Dice	Penny	Pence
Mouſe	Mice	Tooth	Teeth
Louſe	Lice	Foot	Feet
Gooſe	Geeſe	Sow	Swine

Some

Some Words are uſed alike in both Numbers; as Deer, Hoſe, Sheep, Fern.

How do we diſtinguiſh the Singular from the Plural in theſe Words? We put the Article (a), or the Number one before the Singular, to diſtinguiſh it from the Plural; as, a Deer, or one Deer; a Sheep, or one Sheep.

Have all Words a Singular and a Plural Number? No; whatever Nature or Art has made double wants the Singular Number; as, Aſhes, Bowels, Bellows, Breeches, Entrails, Lungs, Sciſſars, Snuffers, Thanks, Tongs, Wages, Alps, Annals, Calends, Creſſes, Ides, Nones, &c.

A ſtill greater Number of Words have no Plural; as the Names of Men and Women, Cities, Countries, Mountains, Rivers, &c. [6]. The Names of Virtues, Vices,

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[6] As every Genus may be found whole and intire in each one of its Species; as, Man, Elephant, Lion, are each of them diſtinctly a complete and intire Animal, and as every Species may be found whole and intire in each one of its Individuals, as Virgil, Horace, and Ovid, are each of them completely and diſtinctly a Man; ſo every Genus, though one, is multiplied into many; and every Species, tho' one, is alſo multiplied into many, by reference to thoſe Beings, which are their proper Subordinates. But as no Individual has any ſuch Subordinates, it can never in Strictneſs be conſidered as many, and ſo is truly an Individual, as well in Nature as in Name. Hence Words following the Nature and Genus of Things, ſuch Subſtantives admit of Number as denote Genera or Species, while thoſe which denote Individuals admit it not. Yet Individuals have ſometimes a Plural Number from the Cauſes following.

1. The Individuals of the human Race are ſo large a Multitude even in the ſmalleſt Nation, that it would be extremely difficult to invent a new Name for every

Vices, Habits, Metals, Herbs, Spices, Liquids; Unctuous Matter, as, Fat, Wax, Pitch, Glue, &c. and moſt ſorts of Grain, as Wheat, Rye, Barley, Darnel, except Oats and Tares; Pea makes Peas in the Plural; and Bean makes Beans; except from Spices, Cloves, and Nutmegs; and from Herbs, Colworts, Leeks, Artichokes, Cabbages, and Nettles.

Have Adjectives any Numbers? No, Adjectives have no Difference of Numbers; for as we ſay a good Man, a chaſte Woman, a ſweet Apple, in the Singular, ſo we ſay, good Men, chaſte Women, ſweet Apples in the Plural.

Have no Adjectives ſometimes an (s) added to them, to make their Plurals? Yes; but then they become Subſtantives; as Goods, for good Things; News, for new Things; Whites, for white People; Blacks, for black People, &c.

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new-born Individual. Therefore, inſtead of one only being called James, and one only John; it happens that many are called James, and many are called John. It was thus the Romans had their Plurals Marcii and Antonii; though ſuch Plurals are merely accidental, as it is by chance only that the Names coincide.

2. There ſeems more Reaſon for ſuch Plurals as the Scipios, Catos, Stuarts, Howards, Hamiltons, &c. becauſe a Race or Family is like a ſmaller ſort of Species; ſo that the Family Name extends to the Kindred, as the Specific Name extends to the Individuals.

3. The third Cauſe which contributed to make proper Names become Plural, was the Valour, Conduct, Virtue, &c. of ſome one Individual, whoſe Name became afterwards a kind of common Appellative to all thoſe who had Pretenſions to the ſame Merit. Thus every great Warriour was called an Alexander; every chaſte Woman a Lucretia; every great Painter an Apelles; and every great Statuary a Lyſippus.

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SECTION II.

Of the Genitive Case.

HAVE we any Cases in our Language? We have but one, called the Genitive Case, which ends both in the Singular and Plural in (s) or (es), if the Pronunciation requires it; as the King's Prerogative, or the Prerogative of the King; the Church's Peace, or the Peace of the Church; Virgil's Eneid, or the Eneid of Virgil.

Does ('s) when added to a Noun to denote the Genitive Case, ever signify his? No, ('s) always denotes Possession or Relation, and signifies of; as, Man's Breath, for the Breath of Man; not Man his Breath. Queen Dido's Vow, for the Vow of Queen Dido; not Queen Dido his Vow. Diana's Chastity, for the Chastity of Diana; not Diana his Chastity. Plurals ending in (s) have no Genitives.

Since we have but one Case, how do we express the Relation that one Thing has to another? The Powers of the Nominative and Accusative Cases are expressed by Situation; the rest of the Cases by Prepositions; such as of, to, for, with, in, &c. thus:

SINGULAR.

Nom. A King, or the King.
Gen. Of a King, or of the King.
Dat. To a King, or to the King.
Acc. A King, or the King.
Voc. King, or O King.
Abl. With, from, in, by, or through a King, or the King.

PLURAL.

Nom. Kings, or the Kings.
Gen. Of Kings, or of the Kings.
Dat. To Kings, or to the Kings.
Acc. Kings, or the Kings.
Voc. Kings, or O Kings.
Abl. With, from, in, by, or through Kings, or the Kings.

I have inſerted this Declenſion merely in Compliance to Cuſtom; for whatever we are told about Caſes, there are in fact no ſuch Things (if we except our Genitive Caſe) either in the Engliſh, or in other modern Languages. The Nominative, Accuſative, Vocative, and Ablative, have, by Writers of Note, been reckoned uſeleſs and unneceſſary; and whether they were properly Caſes, or no, was much diſputed by the Ancients.

SECTION III.

Of Gender.

WHAT do you mean by Gender? Gender is the Diſtinction of Sex, or the Difference betwixt Male and Female: But as our Nouns have no Diverſity of Terminations, ſo we have no Difference of Genders [7]. Since we have properly no Genders,

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[7] As we are freed from the Trouble of Variety of Caſes, by our Nouns having no Diverſity of Endings; ſo our Language has another great Advantage reſulting from the ſame Cauſe, namely, its having no Difference of Genders.

It is a general Rule in the Engliſh Tongue (except only when infringed by a Figure of Speech) that no Subſtantive is Maſculine, but what denotes a Male Animal Subſtance; none Feminine but what denotes a Female Animal Subſtance; and that where the Subſtance has no Sex, the Subſtantive is always Neuter: But it is not ſo in the learned Languages, nor in many of the modern Tongues. Theſe all of them have great Multitudes of Words, ſome Maſculine, ſome Feminine, which have reference to Subſtances, where Sex never had Exiſtence. For Example, Mind is neither Male nor Female; yet in the Greek it is Maſculine, and in Latin Feminine. But in ſome Words theſe Diſtinctions

ders, how do we diſtinguiſh the Sex? We diſtinguiſh two Genders, or the Male and Female Sex, four different Ways.

1. We

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tinctions are owing to the mere caſual Structure of the Word itſelf; its having ſuch a Termination, or its belonging to ſuch a Declenſion, often determines its Gender. Beſides the Gender varies according to the Languages, or even according to the Words introduced from one Language into another. Thus, Arbor, a Tree, is Feminine in Latin; but Arbre, is Maſculine in French; and Dens, a Tooth, is Maſculine in Latin; and Dent, is Feminine in French.

Further, Gender has ſometimes changed in one and the ſame Language; for Alvus in Latin, according to Priſcian, was anciently Maſculine, and afterwards became Feminine: Navire, a Ship, was anciently Feminine in French, but is now Maſculine. But it ſeems to be a general Rule in all Languages that ſuch Subſtantives have been conſidered as Maſculine, which were conſpicuous for the Attributes of imparting or communicating; or which were by Nature active, ſtrong, and efficacious, and that indiſcriminately whether to good or to bad; or which had claim to eminence, either laudable or otherwiſe. On the contrary, the Feminine were ſuch, as were conſpicuous for the Attributes either of conceiving, of containing, or of producing, or bringing forth, or which had more of the Paſſive in their Nature, than of the Active; or which were peculiarly beautiful and amiable; or which had reſpect to ſuch Exceſſes, as were rather Feminine than Maſculine.

Upon theſe Principles the two greater Luminaries have been conſidered, one as Maſculine, the other as Feminine; the Sun as Maſculine, from communicating Light, as well as from the vigorous Warmth and Efficacy of his Rays. The Moon as Feminine, from being the Receptacle only of another's Light, and from ſhining with Rays more delicate, and ſoft. So

1. We expreſs the Difference of Sex by different Words; thus,

Male.

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among artificial Subſtances (Ship) is Feminine, from being a Receiver and a Container of various Things; as, Men, Arms, Proviſions, &c. And City and Country are Feminine, from being not only the Containers and Receivers, but alſo as it were the Mothers and Nurſes of their reſpective Inhabitants.

Time is by the Greeks and Engliſh juſtly conſidered as Maſculine, from his mighty Efficacy upon every Thing around us:

Me Time has bent, that ſorry artiſt, HE
That ſurely makes, whate'er he handles, worſe.

It is from the ſame irreſiſtible Power, that the Engliſh Death, has been conſidered as Maſculine; as likelikewiſe his Brother Sleep.

Virtue, with moſt of its Species, are all Feminine, from their Beauty and amiable Appearance; and ſo Vice becomes Feminine of Courſe, as being Virtue's natural oppoſite.

The Fancies, Caprices, and fickle Changes of Fortune taken together, make a very natural Female. And the Furies were made Female, becauſe Female Paſſions of all Kinds were conſidered as ſuſceptible of greater Exceſs than Male Paſſions. So Virgil, Eneid 7. 445. has repreſented the Furies, as Things ſuperlatively outrageous.

It is worth while to remark, that though the abovementioned Words are diverſified with Genders, both in the learned and in moſt modern Languages, yet as they never vary the Gender which they have once acquired, our Language has a ſingular Advantage which theſe have not.

For Example, we cannot ſay, *hæc Virtus*, or *hic Virtus*; *la Virtu* or *le Virtu*; but we can ſay in Engliſh, Virtue is its own Reward, or Virtue is her own.

Male.	Female.	Male.	Female.
Batchelor,	Maid. Virgin.	Huſband,	Wife.
		King,	Queen.
Boar,	Sow.	Lord,	Lady.
Boy,	Girl.	Lad,	Laſs.
Bridegroom,	Bride.	Man,	Woman.
Brother,	Siſter.	Maſter,	Dame.
Buck,	Doe.	Milter,	Spawner.
Bull,	Cow.	Nephew,	Niece.
Bullock,	Heifer.	Ram,	Ewe.
Cock,	Hen.	Sloven,	Slut.
Dog,	Bitch.	Son,	Daughter.
Drake,	Duck.	Stag,	Hind.
Drone,	Bee.	Uncle,	Aunt.
Father,	Mother.	Widower,	Widow.
Friar,	Nun.	Wizzard,	Witch.
Gander,	Gooſe.	Whoremonger,	Whore, or Strumpet.
Horſe,	Mare.		

2. But when there is but one Word to expreſs both Sexes; as, Child, Goat, Cat, &c. then we add another Word to diſtinguiſh the Sex; thus, a Male Child, a Female Child; a he Goat for the Male, a ſhe Goat for the Female; a he Cat for the Male, a ſhe Cat for the Female.

3. We ſometimes add another Subſtantive to the Word to diſtinguiſh the Sex; as, a Man-Servant, a

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own Reward; Time maintains its wonted Pace, or Time maintains his wonted Pace. This Liberty enables us to mark, with a peculiar Force, the Diſtinction between the ſevere or logical Style, and the ornamental or rhetorical.

When we ſpeak of Words naturally devoid of Sex, as Neuters, we ſpeak of them as they are, and as becomes a logical Enquiry. When we give them Sex by making them Maſculine or Feminine, they are thenceforth perſonified; and, as a kind of intelligent Beings, become the proper Ornaments either of Rhetoric or of Poetry.

Maid-

Maid-Servant; a Cock-Sparrow, a Hen-Sparrow; a Cock-Lark, a Hen-Lark, &c.

4. In the following Words, the Female is diſtinguiſhed from the Male Sex, by the Termination eſs; as,

Male.	Female.	Male.	Female.
Abbot,	Abbeſs.	Jew,	Jeweſs.
Actor,	Actreſs.	Lion,	Lioneſs.
Adulterer,	Adultereſs.	Marquis,	Marchioneſs.
Ambaſſador,	Ambaſſadreſs.	Maſter,	Miſtreſs.
Baron,	Baroneſs.	Patron,	Patroneſs.
Count,	Counteſs.	Prince,	Princeſs.
Deacon,	Deaconeſs.	Prior,	Prioreſs.
Duke,	Dutcheſs.	Poet,	Poeteſs.
Elector,	Electreſs.	Prophet,	Propheteſs.
Emperor,	Empreſs.	Shepherd,	Shepherdeſs.
Governor,	Governeſs.	Sorcerer,	Sorcereſs.
Heir,	Heireſs,	Tutor,	Tutreſs.
Hunter,	Huntreſs.	Viſcount,	Viſcounteſs.

There are three Words in (ix), Adminiſtrator, Adminiſtratrix; Executor, Executrix; Teſtator, Teſtatrix. Note, that the common Words we uſe to expreſs the Difference of Sex by, are, he and ſhe. When we ſpeak of the Male Sex, we uſe the Word he; and when we ſpeak of the Female Sex, we uſe the Word ſhe: But when we ſpeak of a Thing that is Neuter, i. e. neither of the Male nor Female Sex, but without Life, we uſe the Word it.

SECTION IV.

Of the ARTICLES.

WHAT is an Article? An Article is a Word placed before a Subſtantive, for the more particular expreſſing or determining of its Signification; as a Man, that is, ſome Man or other, or any Man, in a large and undetermined Senſe. The Man, that is, ſome particular Man known, or ſpoken of before.

How many Articles are there in the Engliſh Language? There are two, (a) and (the); and theſe are really Adjectives, as they are added to Names, and cannot ſubſiſt, or convey any Idea without them.

Where is (a) written? A is written before a Word beginning with a Conſonant; but when the Word begins with a Vowel, or (h), if the (h) be not ſounded, then we write (an) inſtead of (a); as, an Aſs, an Apple, an Evil, an Eye, an Hour, an Hoſt, an Heir, an Honour; but a Hand, a Hart, a Hare, &c. becauſe the (h) is ſounded. A is an Article of Number, and ſignifies one; as, a Man, i. e. one Man; an Hour, i. e. one Hour.

What is the difference between a and the? A or (an) denotes the applying of a general Word to ſome individual Perſon or Thing, in a large Senſe, i. e. not telling what particular Perſon or Thing we mean; as, a Horſe, i. e. any Horſe; a Dog, i. e. any Dog; a Church, i. e. any Church; a Town, i. e. ſome Town or other: A, or an, is therefore ſet only before Words of the Singular Number.

The is called a demonſtrative Article; becauſe it denotes what particular Perſon or Thing we mean; as, the Horſe, that is, ſome particular Horſe ſpoken of, or known before; the Dog, the Church, the Town, is ſome particular Dog, Church, and Town, known to us.

The

The is therefor written before both the Singular and Plural Number; as, the Man, the Men; the Horſe, the Horſes; the Aſs, the Aſſes [8].

Are

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[8] As individual Subſtances are infinitely more numerous, than for each to admit of a particular Name; we, to ſupply this Defect when any Individual occurs, which either wants a proper Name, or whoſe proper Name is not known, aſcertain it, as well as we can, by referring to its Species; or if the Species be unknown, then at leaſt to ſome Genus.

For Example, a certain Object occurs with a Head and Limbs, and appearing to poſſeſs the Powers of Self-Motion and Senſation; if we know it not as an Individual, we refer it to its proper Species, and call it Lion, Horſe, Dog, or the like; if none of theſe Names ſuit, we go to the Genus, and call it Animal. But this is not enough; the Thing at which we are looking, is neither a Species nor a Genus; but it is an Individual, either known or unknown; ſeen for the firſt Time, or ſeen before, and now remembred. It is here we ſhall diſcover the Uſe of the two Articles.

(A) reſpects our primary Perception, and denotes Individuals as unknown; (the) reſpects our ſecondary Perception, and denotes Individuals as known.

For Example, if I ſee an Object paſs by which I never ſaw before, I ſay, There goes a Beggar with a long Beard. The Man departs, and returns ſome time after, when I ſay, There goes the Beggar with the long Beard. Here though the Article is only changed, and the reſt remains unaltered, yet we can eaſily perceive the Force of this apparently minute change.

The Individual once vague and undetermined, is now recognized as ſomething known, merely by the Efficacy of the Article (the), which cauſes a Review within the Mind, and tacitly inſinuates a kind of previous Acquaintance, by referring the preſent Perception,

Are the Articles placed before the Pronouns, or proper Names? No, the Articles are never put before the Pronouns, nor the proper Names of Men, Women, Kingdoms, Cities, nor the particular Names of Virtues, Vices, Metals, Corns, Herbs, except when we ſay, by Way of Diſtinction, he is a Hamilton, he is a Howard, i. e. one whoſe Name is Hamilton or Howard.

We ſometimes put the Article (the) before the proper Names of Ships, Rivers, Mountains, &c. when a Subſtantive is underſtood; as, he commands the Defiance, i. e. the Ship called the Defiance; ſhe lies in the Thames, i. e. in the River Thames; the Apennine runs through Italy, and parts it from the Alps, i. e. the Mountains, Apennine, and Alps.

Why have not the Pronouns and proper Names the Article put before them? Becauſe the Article is only put before Words which require defining; and the Pronouns and proper Names do of themſelves particularly diſtinguiſh the Things or Perſons of which we

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ception, to a like Perception already paſt. Thus we ſee the Uſe and Force of the Articles in our Language; and how the Senſe is changed by changing of them, though we leave every other Word of the Sentence untouched.—And Nathan ſaid to David, thou art the Man. In that ſingle diminutive Word (the), all the Force and Efficacy of the Reaſoning is contained. Let the Article be changed, and then ſee what will become of the Prophet and his Reaſoning.—And Nathan ſaid unto David, thou art a Man. How ſenſeleſs and impertinent would this laſt Poſition have been? And how will a minute Change in Principles lead to a mighty Change in Effects?

Scaliger therefore concluded too precipitately, that Articles were uſeleſs, becauſe the Latin has none; though that Language is often ambiguous for want of them. Thus when the Devil ſaid to our Saviour, *Si tu es Filius Dei*, it may ſignify either, If thou art a Son of God, or the Son of God.

ſpeak;

ſpeak; for it would be abſurd to ſay, the I, the thou, the John, the Thomas. The Articles are definite and indefinite: The definite Article is (the), which determines the Senſe to ſome particular Perſon or Thing. The indefinite Article is (a), which does not determine the Senſe of the Word to any particular Perſon or Thing.

Does not the Article (the) ſometimes give the Force of proper Names to common Names? Yes; for City is a Name common to many Places; and Speaker, is a Name common to many Men; yet if we prefix the Article, the City, means our Metropolis; and the Speaker, an high Officer in the Britiſh Parliament. Thus, by an eaſy Tranſition, the Article from denoting Reference, comes to denote Eminence alſo; as the Poet, by Way of Eminence, means Homer; the Stagirite, means Ariſtotle.

CHAP. IV.

Of the Adjective, with its Compariſon.

WHAT is an Adjective? An Adjective is a Word which expreſſes the Qualities, Manners, or Properties of a Noun Subſtantive; as, good, bad, wiſe, fooliſh, virtuous, vicious, tall, little, rich, poor, generous, honeſt, ſober, &c. are all Adjectives, and expreſs the Qualities or Properties of the Noun (Man); as, a good Man, a bad Man, a wiſe Man, a fooliſh Man, a virtuous Man, &c. So narrow, broad, thick, thin, black, white, brown, yellow, red, green, &c. are Adjectives, and denote the Qualities or Properties of the Noun (Cloth); as, narrow Cloth, broad Cloth, thick Cloth, thin Cloth, black Cloth, white Cloth, &c.

What is the Difference betwixt a Noun and an Adjective? A Noun Subſtantive is the Thing itſelf, and ſubſiſts of itſelf, as Gold is the Subſtance of Gold, or Gold itſelf, without regard to its Qualities or Properties, which are merely accidental; a Noun there-

for

for can make Senſe, or convey a perfect Idea by itſelf: As, What did he betray his Country for? *Anſwer.* Gold.

The Adjective, having no Subſtance of its own, is dependent on, and inherent in the Subſtantive, and can make no Senſe by itſelf; as, What did he betray his Country for? *Anſwer,* Yellow: Here the Adjective yellow can convey no perfect Idea till the Noun Gold be joined to it.

Can Adjectives be added to Nouns only? Adjectives are capable, preſerving their Nature, of being added to Nouns only, in order to explain their Manner of Being, in reſpect of ſome Quality, Number, Figure, Motion, Relation, Poſture, Habit, &c.

How may we readily diſtinguiſh an Adjective from a Noun? An Adjective can make Senſe with the Word Thing after it; as, a good Thing, a bad Thing, a white Thing, a black Thing, &c. but a Noun cannot; for it would be abſurd to ſay, a Man Thing, a Horſe Thing, a Houſe Thing, a John Thing, a Thomas Thing, &c.

Do not Adjectives ſometimes ſtand by themſelves? Yes: But then a Subſtantive is always underſtood; as, Do you ride the white or the black? (Horſe) is underſtood to both. Try to hit the white, (Mark) is underſtood. The juſt ſhall live by Faith; (Man) is underſtood, that is, The juſt Man ſhall, &c. Thus an Adjective ſignifies nothing by itſelf, and can convey no Idea to the Mind, without a Noun Subſtantive expreſſed or underſtood.

There are a Sort of Words deemed Adjectives that derive themſelves immediately from Nouns, or rather they are nothing elſe but Nouns put for, or after the Manner of Adjectives, and joined to the following Word by a Hyphen; thus, Sea-Horſe, Sea-Trout, River-Trout, Gold-Ring, Self-Love, Self-Murder, &c.

It is with more Propriety that we derive Adjectives from proper Names; as from Newton, Cicero, Julius, Epicurus, Plato, &c. we derive Newtonian, Ciceronian, Julian, Epicurean, Platonic, &c. and

ſay,

ſay, the Newtonian Philoſophy, the Ciceronian Style, the Julian Period, &c. Such Adjectives are, indeed, arbitrary, as proper Names may be converted into Adjectives at Pleaſure.

It is in like Manner we derive Adjectives from common Names; as from Braſs, Gold, Wood, &c. we derive brazen, golden, wooden, &c. and ſay, a brazen Trumpet, a golden Candleſtick, a wooden Diſh.

Have Adjectives any Caſes? Adjectives in the Engliſh Language have neither Caſe, Gender, nor Number? [9].

Do not Adjectives admit of Compariſon? Yes, and Adjectives only; they being only capable of having their Significations increaſed or diminiſhed. What is Compariſon? Compariſon is the increaſing or decreaſing the Signification of a Word by De-

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[9] Although Adjectives, as marking Attributes, can have no Sex, yet their having (in the learned Languages) Terminations conformable to the Sex, Number, and Caſe of their Subſtantives, ſeems to have led Grammarians into that ſtrange Abſurdity of ranging them with Nouns; though the Adjective and Noun are of a different Genus, and conſequently are really different Parts of Speech. Nobody will aſſert, that an Adjective is as much the Name of a Thing as the Subſtantive: For the Subſtantive repreſents all that is eſſential to the Nature of the Thing; as, a Man repreſents a rational living Creature; but (good) repreſents only an accidental Quality, which though morally neceſſary, is not naturally ſo, but merely accidental. So that though a Man may be called (good), and therefore (good), in ſome Senſe, may be ſaid to be his Name, yet it is not equally as much his Name as Man; this laſt repreſenting all that is eſſential to his Nature, the other only what is accidental. For there can be no need of adding any Thing to the Subſtantive but what is accidental, as what is neceſſary and eſſential, is in the Subſtantive already.

grees;

grees; thus we ſee one Thing is white, another whiter, and a third whiteſt.

How many Degrees of Compariſon are there? There are three; the Poſitive, the Comparative, and the Superlative.

What is the Poſitive Degree? It is the Adjective itſelf ſimply, without any Compariſon; as, white, ſoft, hard, &c.

The Comparative increaſes or diminiſhes the Poſitive in Signification.

The Superlative increaſes or diminiſhes the Signification of the Poſitive or Adjective, to a very high or a very low Degree [10].

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[10] The Poſitive, ſtrictly ſpeaking, is no Degree of Compariſon, becauſe it does not compare Things together: however, it has always been accounted one by moſt Grammarians, becauſe the other two are founded upon, and formed from it.

Mr. Harris obſerves, that there cannot well be more than two Degrees; one to denote ſimple Exceſs, and one to denote Superlative. Were we indeed to introduce more Degrees than theſe, we ought, perhaps, to introduce infinite, which is abſurd. For why ſtop at a limited Number, when in all Subjects, ſuſceptible of Intenſion, the intermediate Exceſſes are in a Manner infinite?

There are infinite Degrees of more white, between the firſt ſimple white, and the Superlative whiteſt; the ſame may be ſaid of more ſtrong, more great, more minute, &c.

The Doctrine of Grammarians about three ſuch Degrees, which they call the Poſitive, the Comparative, and the Superlative, muſt needs be abſurd; both becauſe in their Poſitive there is no Compariſon at all, and becauſe their Superlative is a Comparative, as much as their Comparative itſelf. Examples to evince this may be found every where: Socrates was the moſt wiſe of all the Athenians.—Homer was

How is the Comparative Degree formed? It is formed by adding the Syllable (er) to the Poſitive, when it ends with a Conſonant, or the Letter (r) only, if the Poſitive ends in (e); as, ſoft, ſofter; white, whiter. We alſo form the Comparative by putting the Sign (more) before the Poſitive; as, ſofter, or more ſoft; whiter, or more white.

How is the Superlative Degree formed? The Superlative Degree is formed by adding the Syllable (eſt) to the Poſitive, when it ends with a Conſonant, as, ſoft, ſofteſt; or (ſt) only, if the Poſitive ends in (e); as, white, whiteſt.

The Superlative is alſo formed by putting the Signs moſt, very, or exceeding, before the Poſitive; as, whiteſt, or moſt, very, or exceeding white.

What Adjectives are thoſe that form their Comparative, by putting the Words more before them, and the Superlative, by putting the Word moſt, very, or exceeding, before them? They are Adjectives conſiſting of two or more Syllables, and chiefly derived from the Latin, and terminate in

ain	certain	leſs	careleſs
ive	conducive	ly	humbly
cal	angelical	ky	rocky
en	golden	my	gloomy
ous	virtuous	able	commendable
nt	benevolent	id	candid
dy	as woody	ing	as charming
fy	puffy	iſh	peeviſh
ed	wicked	ſome	troubleſome
ble	viſible	ſt	honeſt
al	mortal	ny	ſkinny
ry	neceſſary	py	happy

May

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the moſt ſublime of all Poets.—It muſt be confeſſed theſe Comparatives, as well the ſimple, as the Superlative, ſeem ſometimes to part with their relative Nature, and only retain their intenſive, though this

is

May we not ſay, benevolent, benevolenter, for the Comparative, and benevolenteſt for the Superlative? No; moſt Words of two Syllables, but eſpecially Polyſyllables, do not admit of Compariſon by the Terminations er and eſt, but are compared only by more and moſt; as, benevolent, more benevolent; moſt, very, or exceeding benevolent.

May all Adjectives be compared by more and moſt? Yes; all Adjectives may be compared by more and moſt, although they have Comparatives and Superlatives regularly formed by er and eſt; as, ſoft, ſofter, or more ſoft; ſofteſt, or moſt ſoft.

Note, That in regular Compariſon, more is oftener uſed than the Superlative moſt; as, more ſoft, more white, &c. are oftener uſed for ſofter, whiter, than moſt ſoft, moſt white, &c. for ſofteſt, whiteſt.

Are all Adjectives compared by adding (er) or (more) to the Comparative, and (eſt) and (moſt) to the Superlative? No; ſome Words are irregularly compared; as,

Poſ.	Comp.	Super.	Poſ.	Com.	Super.
good,	better,	beſt,	little,	leſs,	leaſt.
bad,	worſe,	worſt,	much,	more,	moſt.
before,	former,	firſt,	near,	nearer,	next.

Are Adverbs ever compared? Yes; ſome Adverbs admit of Compariſon; as, up, upper, uppermoſt; above, over, overmoſt; oft, oftener, ofteſt; behind, hinder, hindermoſt; beneath, nether, nethermoſt, &c. Can all Adjectives be compared? No; ſome Adjectives cannot be compared, becauſe their Significations do not admit of Increaſe; as, all, each, every,

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is more uſual in the Superlative; as, a moſt learned Man, a moſt brave Man,—that is to ſay, not the braveſt and moſt learned Man that ever exiſted; but a Man poſſeſſing theſe Qualities in an eminent Degree.

any,

any, ſome, one, two, &c. [11]. Is it not bad Engliſh to ſay more ſofter, moſt ſofteſt? Yes: it is abſurd either to ſpeak or write ſo; for we ought to ſay ſofter, or more ſoft; ſofteſt, or moſt ſoft; becauſe the Termination (er) in Compariſon, ſignifies as much as (more), and (eſt) as much as (moſt); ſo that more ſofter, would ſignify as much as more more ſoft; and moſt ſofteſt, as much as moſt moſt ſoft.

There are ſome Superlatives to be found in Milton and other Writers, which are obſolete, and ought not to be imitated, as the Utterance is difficult, and the Sound diſagreeable to an Engliſh Ear. Such are ſhadieſt, virtuouſeſt, famouſeſt, powerfulleſt, by Milton; triflingeſt, by Ray; inventiveſt, by Aſcham; mortaliſt, by Bacon; naturalleſt, by Wotton.

Their Comparatives are alſo to be deſpiſed, as famouſer, mortaler, triflinger, &c.

In ſhort, it is a general Rule in the Engliſh Tongue, that Adjectives of two Syllables in general, but eſpecially Polyſyllables, are compared by more and moſt, and not by er and eſt.

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[11] All Adjectives which denote that Quality of Bodies ariſing from their Figure, as when we ſay, a circular Table, a quadrangular Court, a conical Piece of Metal, &c. do not admit of Compariſon; becauſe all Things participating the ſame Figure, participate it equally, if they participate it at all: ſo that if two Bodies be both quadrangular, the one cannot be more or leſs ſo, than the other.

The ſame holds true of all Adjectives denoting definite Quantities, whether continuous or diſcrete, abſolute or relative; as the two-foot Rule A, cannot be more a two-foot Rule than any other of the ſame Length. Fifty Elephants cannot be more fifty, than fifty Mice. If A and B be both triple or quadruple to C, they cannot be more triple, or more quadruple, one than the other.

CHAP.

CHAP. V.

Of the PRONOUNS.

WHAT is a Pronoun? A Pronoun is a Part of Speech which is often uſed inſtead of a Noun Subſtantive common, and ſupplies the Want of a Noun proper; as inſtead of ſaying, I James did it, I ſay, I did it; and inſtead of ſaying thou John didſt it, I ſay, thou didſt it; and inſtead of ſaying, he Thomas did it, I ſay, he did it.

How many Perſons are there in Diſcourſe? There are three Perſons or Heads, which comprehend all the Branches of Diſcourſe or Speech; for we either ſpeak of ourſelves, to another, or of another [12].

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[12] As all Diſcourſe muſt paſs between Particulars or Individuals, ſuch will often happen to be reciprocally Objects till the Inſtant of Meeting, unknown to each other. In ſuch a Caſe, the one cannot Addreſs the other, when he knows not his Name, nor explain himſelf by his own Name, of which the other is wholly ignorant; and finding Nouns Subſtantive cannot anſwer the Purpoſe, the Speaker betakes himſelf to the Expedient of Indication or Pointing with the Finger or Hand. But the Authors of Language not ſatisfied with this, invented a Race of Words called Pronouns, not only to ſupply this Pointing, but alſo to ſtand for Nouns, in order to remove the Tediouſneſs and Indecorum of being obliged to name ourſelves often by our proper Names. Theſe Pronouns are diſtinguiſhed into three ſeveral Sorts, viz. Pronouns of the firſt, ſecond, and third Perſon.

The Pronoun I, of the firſt Perſon, was introduced to ſupply the Place of Pointing, and the Name of the Speaker; as, I read, I hear, I ſee, &c.

How many Kinds of Pronouns are there? There are four Kinds of Pronouns, viz. Perſonal, Demonſtrative, Relative, and Interrogative. Which are the Perſonal Pronouns? The Perſonal Pronouns are I, thou, you, he, ſhe, thee, him, her. Which are the Demonſtrative Pronouns? The Demonſtrative Pronouns are, this, that [13.] Have

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Again, to avoid Pointing, and the too frequent Repetition of the Name of the Perſon addreſſed, thou, the Pronoun of the ſecond Perſon, was invented; as, thou readeſt, thou heareſt, &c.

And laſtly, When neither the Speaker nor Perſon addreſſed, was the Subject of Diſcourſe, but ſome third Object, to avoid a Repetition of the Names of Perſons or Things, the Pronoun of the third Perſon was invented, viz. he, ſhe, it.

[13] The Demonſtratives this and that, and their Plurals theſe and thoſe, the ſame, are not Pronouns, but Adjectives; for they are not put for Nouns, as Pronouns are, but are added to Subſtantives juſt as other Adjectives; as, this Man, that Woman, theſe Men, theſe Women, the ſame Houſe. If they ſtand by themſelves, ſome Subſtantive is underſtood; as, this is Virtue, (Habit) may be underſtood, this Habit is Virtue; give me that—(Book) or ſome other Subſtantive is underſtood. Therefor, as the genuine Pronoun always ſtands by itſelf, aſſuming the Power, and ſupplying the Place of a Noun; and as the genuine Article never ſtands by itſelf, but has always a Noun for its Support as much as the Adjective; it is from the near Relation betwixt Articles and the following Words, this, that, the ſame, any, other, all, ſome, &c. that they have acquired the Name of pronominal Articles. And indeed, if the Eſſence of an Article be to define and aſcertain, they are more properly Articles than any Thing elſe. Thus, when we ſay, this Picture I approve, but that I diſlike; here, by the Help of the Definitives this and that, we bring down the common Appellative to denote two Individuals,

Have not this and that a Plural Number? Yes; this makes in the Plural theſe; and that makes thoſe, *That* is often, but inelegantly uſed inſtead of who, whom, which. Which are the Relative and Interrogative Pronouns? He, that, who, whom, without a Queſtion, are called Relatives; and what, which, who, whom, whoſe, when we aſk a Queſtion, are called Interrogatives [14]. Note, that, whoſe, and its, are Genitives, inſtead of, of whom, of it.

Individuals, the one as the more near; the other as the more diſtant. So when we ſay, ſome Men are virtuous, but all Men are mortal; the natural Effect of this *all* and *ſome* is to define that Univerſality and Particularity, which would remain indefinite were we to take them away. So in theſe Sentences, ſome Subſtances have Senſation, others want it;—chuſe any Way of acting, and ſome Men will find Fault, &c. Here ſome, other, any, ſerve all of them to define different Parts of a given whole; *ſome* to denote a definite Part; *any* to denote an indefinite; and *other* to denote the remaining Part when a Part has been aſſumed already.

[14] The Interrogative and Relative Pronoun mutually paſs into each other; for when the Relative becomes an Interrogative, it ſtill retains its Relative Character as much as ever. The Difference is, that the Relative has Rerefence to a Subject which is antecedent, definite, and known; the Interrogative has Reference to a Subject, which is ſubſequent, indefinite, and unknown, and which is expreſſed and aſcertained in the Anſwer. As, Who firſt ſeduced them to that foul Revolt? The very Queſtion itſelf ſuppoſes a Seducer, to which, though unknown, the Pronoun, who, has a Reference. *Anſwer*. The infernal Serpent.—Here in the Anſwer we have the Subject, which was indefinite aſcertained; ſo that the (who) in the Interrogation, is as much a Relative, as if it had been ſaid originally without any Interrogation at all, 'Twas the infernal Serpent who ſeduced them.

How are the Pronouns, who, which, and what, uſed? When we ſpeak of Perſons we uſe who; as, Who is that Man? The Miniſter who preached; Alexander who conquered, &c. But when we ſpeak of Things, we uſe, which and what; as, the Ship which firſt engaged—the Houſe which ſtands upon the Hill—what Book is that?—what Hat is that?

Has the Pronoun Number? The Pronoun of each Perſon has Number; (I) has the Plural (we), becauſe there may be many Speakers at once of the ſame Sentiment; as well as one, who, including himſelf, ſpeaks the Sentiment of many. (Thou) has the Plural (you), becauſe a Speech may be ſpoken to many, as well as to one. (He) has the Plural (they), becauſe the Subject of Diſcourſe is often many at once.

Have not the Pronouns a twofold State? Yes, the Pronouns have a twofold State, both in the Singular and Plural Number. The firſt State is called the foregoing State, as, I, we; the ſecond State is called the following State, as, me, us. The Pronoun is uſed in the foregoing State, when it goes before the Verb; as, I write, not me write; we know, not us know. And alſo when it is ſet alone in an Anſwer; as, who ſaid it? I, not me. Who did it? We, not us. But it is uſed in the following State, when it follows the Verb or Prepoſition; as, the Man loves me, not I; John ſent to me not to I. Which are the Pronouns poſſeſſive? From the State called the following State comes ſeveral others, called Pronouns Poſſeſſive, becauſe they ſignify Poſſeſſion; as, from me, come my and mine; from thee, come thy and thine, &c.

What is the Difference betwixt my and mine, thy and thine, her and hers, our and ours, your and yours, their and theirs? We uſe, my, thy, her, our, your, their, when they are joined with Subſtantives, or the Word own; as, my Book, my own Book; thy Book, thy own Book; her Book, her own Book, &c. But mine, thine, hers, ours, yours, theirs, are uſed when the Subſtantive is underſtood; as, this Houſe is mine, this Houſe is thine, hers, ours,

ours, yours, theirs, that is, this Houſe is my Houſe, thy Houſe, &c. Ours, yours, hers, theirs, are applied to Nouns both of the Singular and Plural Number; as, this Houſe is ours, theſe Houſes are ours. So is own added to Poſſeſſives of both Numbers; as, my own Houſe, our own Houſe. Own is emphatical, and implies Oppoſition; as, I ride my own Horſe, that is, not a borrowed Horſe. It was begun and finiſhed by my own Hand, i. e. without the Aſſiſtance of any other Perſon. When (ſelf) is added to Poſſeſſives, as, myſelf, yourſelves, or to Perſonal Pronouns, as, himſelf, itſelf, themſelves, it, like *own*, becomes emphatical, and expreſſes Oppoſition; as, I went myſelf, i. e. not another. You ruin yourſelves by Temerity. Self is always a Subſtantive, as, himſelf, itſelf, themſelves, are put by Corruption for his ſelf, it ſelf, their ſelves.

Here follows a Table of all the Pronouns, preſenting at one View their foregoing and following State, with their Poſſeſſives to be uſed with or without a Subſtantive.

A Table of all the PRONOUNS.

		The foregoing State.	The following State.	Their Poſſeſſive to be uſed With a Subſtantive.	Their Poſſeſſive to be uſed Without a Subſtantive.
First Perſon	Sing.	I	we	my	mine
	Plur.	we	us	our	ours
Second Perſon	Sing.	thou, or you	thee	thy	thine
	Plur.	ye or you	you	your	yours
Third Perſon Sing.	Male	he	him	his	his
	Female	ſhe	her	her	hers
	Neuter	it	it	its	its
Third Perſon Plur.		they	them	their	theirs
The Interrogatives	Of Perſons	who	whom	whoſe	whoſe
	Of Things	what		whe	reof.

What Pronouns are of the firſt, ſecond, and third Perſons? When I ſpeak of myſelf, I uſe the Pronoun I; If more ſpeak of themſelves, they uſe the Pronoun we; which Words, I and we, are of the firſt Perſon; I, of the firſt Perſon Singular, and we of the firſt Perſon Plural.

2. When we ſpeak to another, we uſe the Pronoun thou or you, but when we ſpeak to more than one, we uſe the Pronoun ye or you; which Words are

are of the ſecond Perſon; thou or you, of the ſecond Perſon Singular; ye or you, of the ſecond Perſon Plural.

3. In ſpeaking of another, if of the Male Sex, we ſay he; if of the Female Sex, we ſay ſhe; but if we ſpeak of a Thing that is neither of the Male nor Female Sex, we uſe the Word it; and if we ſpeak of more Things than one, let them be of the Male or Female Sex, or Neuter, i. e. without Life, we uſe the Word they; and theſe Words; he, ſhe, it, are of the third Perſon Singular, and they, of the third Perſon Plural [15]. And ſo likewiſe all other Nouns, when ſpoken of, are of the third Perſon: Of the third Perſon Singular, if only one Perſon or Thing be ſpoken of; of the third Perſon Plural, if more than one Perſon or Thing be ſpoken of.

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[15] The firſt and ſecond Perſons have no Diſtinctions of Sex, either in the learned or modern Languages; becauſe the Speaker and Hearer being generally preſent to each other, it would have been ſuperfluous to have marked a Diſtinction by Art, which from Nature, and even Dreſs, was commonly apparent on both Sides. But this does not hold with Reſpect to the third Perſon, of whoſe Character and Diſtinctions, including Sex among the reſt, we often know no more than what we learn from the Diſcourſe. And hence it is, that the third Perſon, even in Engliſh, as well as moſt other Languages, has its Genders, viz. the triple Diſtinction of he, ſhe, and it.

CHAP. VI.

Of Verbs.

WHAT is a Verb? A Verb is a Word which expreſſes what is affirmed or ſaid of Things; and denotes Being, Doing, or Suffering [16].

1. Being denotes the being in ſome Poſture, Situation, or Circumſtance, or ſome Way or other affected; as, to hang, to lie, to ſit, to ſtand, to be cold, to be wet, to grieve, to languiſh, &c.

2. Doing denotes all Manner of Action; as, to dance, to play, to write, to teach, to fight, &c.

3. Suffering denotes the Impreſſions that Perſons or Things receive when acted upon; as, I am burned, thou art bruiſed, he is whipped, &c.

How may a Verb be diſtinguiſhed from any other Part of Speech? A Verb may be diſtinguiſhed from any other Part of Speech two Ways.

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[16] A Verb is rightly defined a Part of Speech, which affirms ſome Attribute, with the Deſignation of Time, Number, and Perſon, expreſſing Being, Doing, or Suffering, or the Want of them, or the like. But it may be obſerved, that theſe ſuppoſed Affections of Verbs, namely, Number and Perſon, cannot be called a Part of their Eſſence, nor indeed of any other Attribute; being, in fact, the Properties not of Attributes, but of Subſtances. And as to Time, though joined to the Affirmation of the Verb, it is not the Verb's Signification, at leaſt it can never become its principal Signification, becauſe the ſame Time may be denoted by different Verbs; as in the Words, teacheth and learneth; and different Times by the ſame Verb, as in the Words, teacheth and taught; neither of which could happen, were Time any Thing more than a mere Concomitant.

1. A Verb being the moſt neceſſary or eſſential Part, or, as it were, the very Soul of a Sentence, without which it cannot ſubſiſt; whatever Word with a Noun Subſtantive makes full Senſe, or a Sentence, is a Verb; as, Man exiſts, Trees grow, John laughs, Boys play, &c. But that Word which does not make full Senſe, with a Subſtantive, is not a Verb.

2. Whatever Word has any of the Perſons, *I*, *thou*, *you*, *he*, *ſhe*, *it*, *we*, *ye*, *they*, or that has *it ſhall* before it, and make Senſe, is a Verb, otherwiſe not.

How many Voices has a Verb? A Verb has two Forms or Voices, the Active and Paſſive; the Active Voice expreſſes what is done or acted by the Nominative or Perſon, the Agent, before it; as, I burn, I hate.

The Paſſive Voice, which is made by the helping Verb *am* expreſſes, what is done to, or ſuffered by the Nominative or Perſon, the Patient, before it; as, I am burned, I am hated.

How many Numbers has a Verb? a Verb has two Numbers, the Singular and Plural.

How many Perſons? A Verb has three Perſons in each Number, viz. I, thou or you, and he, ſhe, and it, for the Singular; we, ye or you, and they, for the Plural.

What is Mood? The Mood, Mode, or Manner of a Verb, denotes the ſeveral Volitions or Affections of the Mind [17].

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[17] Moſt Writers of Engliſh Grammar implicitly follow one another in aſſerting, that our Tongue has no Moods, which, added to our ſuppoſed Want of Variety of Tenſes or Times, is manifeſtly affirming, that the Engliſh Language is nothing ſuperior to that of the Hottentots; and that the wiſeſt and moſt reſpectable Body of People upon the Face of the Globe, own a Language which is incapable of aſcertaining their Ideas, or of exhibiting the Soul, and its various

How many Moods are there? A Verb has four Moods, the Indicative, Subjunctive, Imperative, and Infinitive.

What do you mean by the Indicative Mood? The Indicative Mood, which is firſt both as to Dignity and Uſe, declares, affirms, or denies poſitively; as, I love, I do not love; or elſe doubts and aſks a Queſtion; as, Do I burn? Do I not burn?

Affections. They have been led to this Notion, from our Verbs having no Diverſity of Terminations, like thoſe in the Latin. But as a great Variety of Terminations are not abſolutely neceſſary to the Exiſtence of Moods, why is our Grammar to be modelled by that of the Latin, eſpecially in Caſes where there is not the leaſt Trace of Analogy?

All Languages ſhare, in ſome Meaſure, one common Identity; but then each of them has its peculiar Diverſity. For Inſtance, the Latins mark the Diſtinction of Tenſe and Mood by a great Variety of Terminations, which Trouble we being happily freed from, eaſily denote by a few auxiliary Verbs; and that too in a Manner ſo complete, that our Verb ſurpaſſes, for the Variety of its Conjugation, the Latin Verb, and is equal even to that of the Greek. The Truth is, no Language can exiſt without a proper Number of Moods and Tenſes, elſe it muſt be ſo extremely equivocal and ambiguous as to become in a great Meaſure unintillegible. Our Language therefor, is no Way defective in Mood and Tenſe: But the Difference betwixt it and the Latin in that Particular, is clearly this, that we, as before obſerved, expreſs perfectly by, as it were, a few additional Beginnings and ſome Endings, what the Latins do by a Diverſity of Terminations; nay, by what (if it were to be accounted any Defect) the Greek, the moſt elegant Language that ever exiſted, has recourſe to; I mean that of expreſſing the ſeveral Modes and Diſtinctions of Time by Variations in its Verb, ſome of which are at the Beginning as well as at the End.

The Subjunctive Mood depends upon a Verb of the Indicative Mood in the ſame Sentence, either before or after it, having generally ſome Conjunction before it; ſuch as, *if*, *that*, *although*, &c. as, I will ſtudy hard *if* all ſhould play. I read *that* I may learn. I will go, *though* I ſhould not be ſucceſsful.

The Imperative Mood commands, exhorts, intreats or permits; as, read thou, love God, let me read, let him read.

The Infinitive Mood expreſſes the Signification of the Verb in general, and is uſed in an undetermined Senſe, being bounded neither by Perſon nor Number; as, to love, to burn.

How many Tenſes or Times are there? The moſt natural Diviſion of Time, is into Preſent, Paſt, and Future; for all Time is either paſt, preſent, or to come; that is,

1. The Preſent Time that now is.
2. The Preter Time that is paſt.
3. The Future Time that is yet to come. But the common Number of Times are five, viz.

The Preſent, the Preter-imperfect, the Preter-perfect, the Preter-pluperfect, and the Future.

An Engliſh Verb marks only two Diſtinctions of Time by different Terminations, viz. the Preſent Time, and the Preter Time. The Preſent Time is the Verb itſelf, as, burn, love; the Preterite or Paſt Time is commonly made by adding (ed) to it, or (d) only, when the Verb ends in (e), as, burned, loved.

An Engliſh Verb hath different Terminations for the Perſons of the Singular Number. The Preſent Tenſe hath four endings; the firſt Perſon is the Verb itſelf, as, burn; the ſecond ends in (eſt), as, burneſt; or (ſt), only when the Verb ends in (e), as, loveſt; the third Perſon ends in (eth) and es, or only (th) and (s), if the Verb ends in (e). Verbs ending in ch, ſh, ſs, and (x), have always (es) in the third Perſon, i. e. when (es) is uſed inſtead of (eth); as, watches, paſſes, waſhes, boxes. The Preter Time has only two different Terminations; the firſt Perſon of a regular Verb ending in (ed), or (d) only, if the

Verb ends in (e), as, burned, loved; the ſecond Perſon is formed by adding (ſt) to the firſt, as, burnedſt, lovedſt; or (eſt), or (ſt), in an irregular Verb; as, ſoughteſt, madeſt; contracted ſought'ſt, mad'ſt. But the third Perſon Singular of the Preter is always like the firſt; and all the Perſons Plural of both Times being like the firſt, cannot otherwiſe be diſtinguiſhed than by the Nominative Words before them, which therefor cannot be omitted as in the Latin, &c. [18].

How do you conjugate the two Times of a regular Engliſh Verb.

Present Time.

Sing. I burn, thou burneſt or you burn, he burneth or burns;
Plur. We burn, ye burn or you burn, they burn.

Past Time.

Sing. I burned, thou burnedſt or you burned, he burned;
Plur. We burned, ye burned or you burned, they burned.

Conjugate the two Times of an irregular Verb.

Present Time.

Sing. I ſeek, thou ſeekeſt or you ſeek, he ſeeketh or ſeeks;
Plur. We ſeek, ye ſeek or you ſeek, they ſeek.

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[18] That Style too much uſed by Tradeſmen, which is a murdering of Language, is carefully to be avoided; ſuch as, Sir, yours of the 10th received, glad you arrived ſafe at your Port, have ſent the Goods ordered, hope they'll pleaſe, ſhall take care, &c. &c. where the Perſons are improperly omitted.

Past

Past Time.

Sing. I ſought, thou ſoughteſt or you ſought, he ſought;
Plur. We ſought, ye ſought or you ſought, they ſought.

Here we ſee three Perſons in each Number; the firſt Perſon ſpeaks of itſelf, as, I burn, or of more, including itſelf, as, we burn; the ſecond Perſon is ſpoken to, as, thou burneſt, ye or you burn; the third Perſon is ſpoken of, as, he, ſhe, or it burneth or burns, they burn. Every Perſon or Thing ſpoken of, is of the third Perſon; of the third Perſon Singular, if only one Perſon or Thing be meant; as, the Boy reads, the Candle burns; of the third Perſon Plural, if more than one Perſon or Thing be meant; as, Boys read, Candles burn.

But as our Verb has only two Times diſtinguiſhed by different Terminations, how do we expreſs its different Times of affirming, and Modes or Manners of ſignifying? We do all that in a very eaſy, perfect, and beautiful Manner; by the Aid of only nine different Words, called auxiliary or helping Verbs. For with reſpect to Mood, the Poſſibility of the Thing is expreſſed by *can* or *could*; the Liberty of the Speaker to do a Thing by *may* or *might*; the Inclination of the Will is expreſſed by *will* or *would*; and the Neceſſity of a Thing to be done by *muſt* or *ought*, *ſhall* or *ſhould*.

SECTION

SECTION I.

Of AUXILIARY or HELPING VERBS.

WHAT do you mean by a helping Verb? A Verb that is put before another Verb to denote the Time, or ſignify the Mood, or Manner of a Verb. Which are they? *Do*, *will*, *ſhall*, *may*, *can*, with their Preter Times, *did*, *would*, *ſhould*, *might*, *could*, and alſo *muſt* and *ought*, the Prepoſition (to) never being expreſſed after any one of them, except after *ought*. *To* is alſo left out after, *bid*, *dare*, *let*, *make*, before the Infinitive.

Theſe helping Verbs are alſo called defective ones, becauſe they are only uſed in their own Times, i. e. the Preſent and the Preter Time: Beſides they have no Participles, neither do they admit of any helping Verbs to be put after them, except *do* and *will*, which are ſometimes uſed as abſolute Verbs, and are therefor formed throughout all Times, i. e. they have Participles, *doing*, *done*; *willing*, *willed*; and do alſo admit of the auxiliary or helping Verbs before them, to expreſs their Times, &c. that is, when they are uſed as abſolute Verbs, but not when they are helping Verbs.

The two Times of the helping Verbs are thus formed,

D O.

PRESENT.

SING. I do [19], thou doſt or you do, he doth or does;
PLUR. We do, ye or you do, they do.

PAST.

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[19] Altho' the ſecond Perſon Singular in both Times be marked with *thou*, to diſtinguiſh it from the Plural,

PAST.

SING. I did, thou didſt or you did, he did;
PLUR. We did, ye or you did, they did.

WILL.

PRESENT.

SING. I will, thou wilt or you will, he will;
PLUR. We will, ye or you will, they will.

PAST.

SING. I would, thou wouldſt or you would, he would;
PLUR. We, ye or you, they would.

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ral, yet we, out of Complaiſance, though we ſpeak but to one particular Perſon, uſe the Plural *you*, and never *thou*, but when we addreſs ourſelves to Almighty God, or when we ſpeak in an emphatical Manner, or make a diſtinct and particular Application to a Perſon; as, And Nathan ſaid to David, thou art the Man! Remember, O King, thou art a Man! Otherwiſe, if any one ſpeaks to another in the Singular Number, as, Thou John didſt it, thou Thomas, &c. it ſignifies Contempt, Diſdain, or Familiarity.

We likewiſe uſe *you* for *ye*; and we ſeldom uſe *ye* before the Verb, unleſs by Way of Diſtinction, Familiarity, or Contempt; as, ye are the Perſons; ye are but Men.

SHALL.

SHALL.

Present.

Sing. I ſhall, thou ſhalt or you ſhall, he ſhall;
Plur. We ſhall, ye or you ſhall, they ſhall.

Past.

Sing. I ſhould, thou ſhouldeſt or you ſhould, he ſhould;
Plur. We ſhould, ye or you, and they ſhould.

MAY.

Present.

Sing. I may, thou mayſt or you may, he may;
Plur. We may, ye or you may, they may.

Past.

Sing. I might, thou mightſt or you might, he might;
Plur. We, ye or you, they might.

CAN.

Present.

Sing. I can, thou canſt or thou can, he can;
Plur. We can, ye or you can, they can.

Past.

Sing. I could, thou couldſt or you could, he could;
Plur. We could, ye or you could, they could.

MUST.

MUST.

SINGULAR.

I muſt, thou muſt or you muſt, he muſt.

PLURAL.

We muſt, ye or you muſt, they muſt.

OUGHT.

SINGULAR.

I ought, thou oughtſt or you ought, he ought.

PLURAL.

We ought, ye or you ought, they ought.

Note, When any one of the helping Verbs is put before another Verb, it changes its own Ending, but the Verb that it aſſiſts is always the ſame; as, I do love, thou doſt love, he doth love, &c. Here the helping Verb (do), changes its Ending, but the principal Verb (love) does not.

Conjugate DO throughout all Tenſes and Moods.

INDICATIVE MOOD.

PRESENT TIME.

SING. I do, thou doſt or you do, he doth or does;
PLUR. We do, ye do or you do, they do.

PRETER-IMPERFECT.

SING. I did, thou didſt or you did, he did;
PLUR. We did, ye did or you did, they did.

PRETER-

Preter-perfect.

Sing. I have done, thou hadſt done or you have done, he hath or has done;
Plur. We have done, ye have done or you have done, they have done.

Preter-pluperfect.

Sing. I had done, thou hadſt done or you had done, he had done;
Plur. We had done, ye had done or you had done, they had done.

Future.

Sing. I ſhall or will do, thou ſhalt or wilt do or you ſhall or will do, he ſhall or will do;
Plur. We ſhall or will do, ye ſhall or will do or you ſhall or will do, they ſhall or will do.

SUBJUNCTIVE MOOD.

Present Tense.

Sing. I may or can do, thou mayſt or canſt do or you may or can do, he may or can do;
Plur. We may or can do, ye or you may or can do, they may or can do.

Preter-imperfect.

Sing. I might, could, would or ſhould do, thou mightſt, couldſt, wouldſt or ſhouldſt do, or you might, could, would or ſhould do, he might, could, would or ſhould do.

Plur.

PLUR. We might, could, would or ſhould do, ye or you might, could, would or ſhould do, they might, could, would or ſhould do.

PRETER-PERFECT.

SING. I may have done, thou mayſt have done or you may have done, he may have done;
PLUR. We may have done, ye or you may have done, they may have done.

PRETER-PLUPERFECT.

SING. I might, could, would or ſhould have or had done, thou mightſt, couldſt, wouldſt or ſhouldſt have or had done or you might, &c. have or had done, he might, could, would or ſhould have or had done;
PLUR. We might, could, &c. have or had done, ye or you might, &c. have or had done, they might, could, &c. have or had done.

THE FUTURE.

SING. I ſhall have done, thou ſhalt have done or you ſhall have done, he ſhall have done;
PLUR. We ſhall have done, ye or you ſhall have done, they ſhall have done.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me do, do thou or you, let him do;
PLUR. Let us do, do ye or you, let them do.

INFI-

INFINITIVE MOOD.

Present. To do.
Preter. To have or had done.
Future. To be about to do.
Participle Active. Doing.
Participle Passive. Done [20].

SEC-

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[20] Do is ſometimes uſed ſuperfluouſly before another Verb; and ſometimes denotes the Preſent Time emphatically; as, I do love, I do read. Did emphatically denotes the Preter Time; as, I did love, I did read. This Mode of Speech is generally uſed in Anſwers to Queſtions that carry a ſpecious Doubt in them; as, you do not love me? I do love you; I do not love you. You did not write? I did write, &c.

Shall and will denote the Future Time, or the Time yet to come. Shall in the firſt Perſons, as, I ſhall, we ſhall, ſimply expreſſes the future Action; but in the ſecond and third Perſons; as, you ſhall, he ſhall, they ſhall, it promiſes, commands, or threatens.

Will, in the firſt Perſons, as, I will, we will, promiſes or threatens: But in the ſecond and third Perſons, as, thou wilt or you will, ye will or you will, he will, they will, it barely foretels.

Should foretels what was, or had been to come; would intimates the Will or Inclination of the Agent: but ſhould, the bare Futurity, or that the Thing will be; as, I would write, that is, I am willing to write; I ſhould write, that is, I ought to write.

Shall and will denote abſolutely the Time to come; ſhould and would, do it conditionally.

May and can, with their Preter Times might and could, denote the Power of doing a Thing; but with this Difference, may and might are ſpoken of the Right, Lawfulneſs, or the Poſſibility of the Thing; but

SECTION II.

Of the perfect helping VERBS, HAVE, and AM or BE.

WHY are Have, Am, or Be, called perfect helping Verbs? Becauſe they are formed like principal Verbs throughout all Moods and Tenſes. Thus:

HAVE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I have, thou haſt or you have, he hath or has;
PLUR. We have, ye have or you have, they have.

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but can and could, of the Power and Strength of the Agent; as, I might fight, i. e. it was poſſible or lawful for me to fight; I can fight, i. e. I am able to fight; I could fight, i. e. I was able to fight.

Muſt and ought imply Neceſſity, or denote that the Thing is to be done; as, I muſt write, I ought to write. Can, may, will, and muſt, are uſed with relation both to the Preſent and Future Time; ſhall is uſed only in the Future, and ought in the Preſent Time. But could, might, and would, have relation both to the Time paſt and to come; and ſhould relates only to the Future Time: But if *have* follows muſt, ought, and ſhould, then they relate to the Time paſt; as, I ought to have thanked him; I ought to have written to him; we muſt have ſeen it; I ſhould have paid him.

Should and ought are often uſed indifferently for one another.

PRETER-IMPERFECT.

SING. I had, thou hadſt or you had, he had;
PLUR. We had, ye had or you had, they had.

PRETER-PERFECT.

SING. I have had, thou haſt had or you have had, he hath or has had;
PLUR. We have had, ye have had or you have had, they have had.

PRETER-PLUPERFECT.

SING. I had had, thou hadſt had or you had had, he had had;
PLUR. We had had, ye had had or you had had, they had had.

FUTURE.

SING. I ſhall or will have, thou ſhalt or wilt have or you ſhall or will have, he ſhall or will have;
PLUR. We ſhall or will have, ye ſhall or will have or you ſhall or will have, they ſhall or will have.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can have, thou mayſt or canſt have or you may or can have, he may or can have;
PLUR. We may or can have, ye may or can have or you may or can have, they may or can have.

PRETER-

PRETER-IMPERFECT.

SING. I might, could, would or ſhould have, thou mightſt, couldſt, wouldſt, or ſhouldſt have or you might, could, would or ſhould have, he might, could, would or ſhould have;
PLUR. We might, could, would or ſhould have, ye might, could, would or ſhould have or you might, &c. have, they might, could, would or ſhould have.

PRETER-PERFECT.

SING. I may have, thou mayſt have or you may have, he may have;
PLUR. We may have, ye may have or you may have, they may have.

PRETER-PLUPERFECT.

SING. I might, could, would or ſhould have had, thou mightſt, couldſt, wouldſt or ſhouldſt have had or you might, could, &c. have had, he might, could, would or ſhould have had;
PLUR. We might, could, would or ſhould have had, ye might, could, would or ſhould have had or you might, &c. have had, they might, could, would or ſhould have had.

FUTURE.

SING. I ſhall have had, thou ſhalt have had or you ſhall have had, he ſhall have had;
PLUR. We ſhall have had, ye or you ſhall have had, they ſhall have had.

IMPE-

IMPERATIVE MOOD.

Present Time.

Sing. Let me have, have thou or you, let him have;
Plur. Let us have, have ye or you, let them have.

INFINITIVE MOOD.

Present. To have.
Preter. To have had.
Future. About to have.
Participle Active. Having.
Participle Passive. Had.

A M, or B E.

INDICATIVE MOOD.

Present Time.

Sing. I am, thou art or you are, he is;
Plur. We are, ye are or you are, they are.

Imperfect.

Sing. I was, thou waſt or you was, he was;
Plur. We were, ye were or you were, they were.

Perfect.

Sing. I have been, thou haſt been or you have been, he hath or has been;
Plur. We have been, ye have been or you have been, they have been.

PLUPERFECT.

SING. I had been, thou hadſt been or you had been;
PLUR. We had been, ye or you had been, they had been.

FUTURE.

SING. I ſhall or will be, thou ſhalt or wilt be or you ſhall or will be, he ſhall or will be;
PLUR. We ſhall or will be, ye or you ſhall or will be, they ſhall or will be.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can be, thou mayſt or canſt be or you may or can be, he may or can be.
PLUR. We may or can be, ye or you may or can be, they may or can be.

IMPERFECT.

SING. I might, could, would or ſhould be, thou mightſt, couldſt, wouldſt or ſhouldſt be, or you might, could, &c. be, he might, could, would or ſhould be;
PLUR. We might, could, would or ſhould be, ye or you might, could, would or ſhould be, they might, could, would or ſhould be.

PERFECT.

SING. I may have been, thou mayſt have been or you may have been, he may have been;

Plur. We may have been, ye or you may have been, they may have been.

Pluperfect.

Sing. I might, could, would or ſhould have been, thou mightſt, couldſt, wouldſt or ſhouldſt have been, or you might, &c. have been, he might, could, would or ſhould have been;
Plur. We might, could, would or ſhould have been, ye or you might, could, would or ſhould have been, they might, could, would or ſhould have been.

Future.

Sing. I ſhall have been, thou ſhalt have been or you ſhall have been, he ſhall have been;
Plur. We ſhall have been, ye or you ſhall have been, they ſhall have been.

IMPERATIVE MOOD.

Present.

Sing. Let me be, be thou or you, let him be;
Plur. Let us be, be ye or you, let them be.

INFINITIVE MOOD.

Present. To be.
Preter. To have been.
Future. To be about to be.
Participle Active. Being.
Participle Passive. Been, having been.

☞ I be, thou be'ſt, he be, we be, ye be, they be; I were, thou wert, he were, &c. are not uſed in the Indicative, but are properly of the Subjunctive

Mood: For they are uſed by the beſt Speakers
oureſt Writers, only after the Conjunctions if,
although, whether; as, if I be at home; if
be'ſt, or if you be gone; ſee whether that be
or James; if that be the Caſe; although thou
ick, thou art now well; if I were rich; if they
good; although he were a King. Be is alſo
fter the Verb let; as, let me be taught, let him
ed.

an Engliſh Verb may be varied in all its Times
e Active Participle, with the Verb am, when
ntinuation of an Action is ſignified, and as the
Voice is formed by the Paſſive Participle with
ve ſhall firſt treat of the Participle, before we
Scheme of the Inflexion of a Verb through all
enſes and Moods of the active and paſſive

SECTION III.

Of the PARTICIPLE.

HAT is a Participle? A Participle is a Part
of Speech derived from a Verb, and denotes
doing, or ſuffering, and implies Time as a Verb
but is ſometimes uſed after the Manner of an
ve.

ſignifies being; as I was ſleeping, I am ſit-

ſignifies doing; as, I am writing the Letter,
lling the Dog.

ſignifies ſuffering; as, I am burned, I am
I was ſcourged [21].

How

All Words denoting the Attributes of Subſtance,
er Verbs, Participles, or Adjectives. Some
es have their Eſſence in Motion; as, to
to run, to fly, to ſtrike, to live, &c. others

How many Participles are there? There are tw
the Active Participle which ends in (ing), as, bur
in

---

have it in the Privation of Motion; as, to ſto
to reſt, to ceaſe, to die, &c. And laſtly, othe
have it in Subjects which have nothing to do wi
either Motion or its Privation; ſuch are the Att
butes of great and little, white and black, wiſe a
fooliſh, and in a Word the ſeveral Quantities a
Qualities of all Things. Now theſe laſt are Adje
tives; thoſe which denote Motions, or their Privatio
are either Verbs or Participles. And this Circu
ſtance leads to a further Diſtinction, which M
Harris judiciouſly explains as follows. "That
"Motion is in Time, and therefor, where-ever
"exiſts, implies Time as its Concomitant, is evide
"and needs no proving. But beſides this, all R
"or Privation of Motion implies Time likewi
"For how can a Thing be ſaid to reſt or ſtop,
"being in one Place, for one Inſtant only? So too
"that Thing which moves with the greateſt Ve
"city. To ſtop therefor, to reſt, is to be in o
"Place for more than one Inſtant, that is to ſa
"during an Extention between two Inſtants; and t
"of Courſe gives us the Idea of Time."

A Verb then, being expreſſive of an Attribute
Time, and of an Aſſertion or Affirmation; if
take away the Affirmation, and thereby deſtroy
Verb, there will remain the Attribute and the Tim
which make the Eſſence of a Participle: So that
Participle only implies an Attribute and Time. Ta
away the Time, and there remains an Adjecti
which only implies an Attribute; that is to ſay,
Adjective implies no Aſſertion or Time, and only
notes ſuch an Attribute as has not its Eſſence, eit
in Motion, or its Privation.

Therefor, from what has been ſaid, though the P
ticiples do ſometimes inſenſibly paſs into Adjectiv
yet it can never be granted that they are both one P

ng, and the Paſſive Participle which ends in (ed), as, urned.

Does the Active Participle always end in (ing)? es, and it is called the Active Participle, becauſe it gnifies Action or Doing; as, I am writing a Letter.

The Verb *am* or *be*, joined with this Active Par- ciple, expreſſes the Continuation of an Action, and xhibits a beautiful Variation in the Inflexion of our ctive Verbs throughout all Times and Moods; as, am burning, for I burn; I was burning, for I urned; I have been burning, for I have burned; had been burning, for I had burned; I ſhall or ill be burning, for I ſhall or will burn; I may or an be burning, for I may or can burn; I might, ould, would or ſhould be burning, for I might, ould, &c. burn; I may have been burning, for I may ave burned; I might, could, would or ſhould ave been burning, for I might, &c. have or had urned; I ſhall have been burning, for I ſhall have rned; let me be burning, for let me burn; be thou urning, for burn thou; let him be burning, for let im burn; let us be burning, for let us burn; be ye r you burning, for burn ye or you; let them be urning, for let them burn; to be burning, for to rn.

Note, that wherever the Active Participle is it de- otes Action.

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f Speech, or that the Participles are always mere djectives, as Mr. Johnſon, and Sciopius before m, would aſſert. When they become Adjectives ey loſe their Power as Participles, being devoid of ime, and denote a kind of Habit; as *learned* means Perſon poſſeſſed of an habitual Quality. A brag- ing Fellow, means a Perſon not actually bragging ow, but only poſſeſſed of ſuch a Habit. So when we y, he is a thinking Man, we mean not a Perſon whoſe lind is in actual Energy, but whoſe Mind is poſſeſſed , or enriched with a larger Portion of ſuch a Power Habit.

Why is the Participle in (ed), called the Paſ
Participle? Becauſe when it is joined with the Ve
am or *be*, it makes up the Paſſive Voice, or Voice
Suffering; as, I am burned, I am hated, I am wh
ped.

Does the Paſſive Participle always end in (ed
The Paſſive Participle ends generally in ed, t, or
as, burned, fought, taken. The Preter Time, a
the Paſſive Participle, are regularly the ſame, b
ending in ed, as, burned; but are often ſubject
Contractions, and other Irregularities, which ſee in
Tables of irregular Verbs.

What does the Paſſive Participle joined with *ha*
denote? The Paſſive Participle after *have*, alwa
denotes Action; as, I have burned, I have taught,
had written, I had forſaken, &c. But if *b*
comes between, it denotes Suffering; as, I have be
burned, I had been whipped, &c.

Is the Participle in (ing) ever uſed as a Subſtantiv
Yes; as, in the Beginning, a good Underſtanding,
faithful Saying, an excellent Living.

When are the Participles uſed as Adjectives?

1. When they have no Reſpect to Time; as, a
underſtanding Man, a pacing Horſe, a lying Fello
a ſcalded Leg, a carved Head.

2. If they may be compared; as, learned, mo
learned, moſt, very, or exceeding learned.

3. If they are compounded with a Prepoſition th
the Verb they come from cannot be compounde
with; as, unbecoming, unfelt, unheard, unſough
unpaid; for we do not ſay, to unbecome, to unfee
to unhear, &c.

SECT

SECTION IV.

An Example on the Inflection of a VERB through all the TIMES and MOODS of the ACTIVE and PASSIVE VOICE.

The ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I burn or do burn, thou burneſt or doſt burn or you burn or do burn, he burneth or doth burn or he burns or does burn;
PLUR. We burn or do burn, ye or you burn or do burn, they burn or do burn [22].

PRETER-IMPERFECT.

SING. I burned or did burn, thou burnedſt or didſt burn or you burned or did burn, he burned or did burn;
PLUR. We burned or did burn, ye or you burned or did burn, they burned or did burn [23].

PRETER-PERFECT.

SING. I have burned, thou haſt burned or you have burned, he hath or has burned;

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[22] Or (when Continuation of the Action is ſignified) I am burning, thou art or you are burning, he is burning, we are burning, &c.

[23] Or, I was burning, thou waſt or you was burning, &c.

Plur. We, ye or you, and they have burned [24].

Preter-pluperfect.

Sing. I had burned, thou hadſt burned or you had burned, he had burned;
Plur. We, ye or you, they had burned [25].

Future.

Sing. I ſhall or will burn, thou ſhalt or wilt burn or you ſhall or will burn, he ſhall or will burn;
Plur. We, ye or you, they ſhall or will burn [26].

SUBJUNCTIVE MOOD.

Present.

Sing. I may or can burn, thou mayſt or canſt burn or you may or can burn, he may or can burn;
Plur. We, ye or you, they may or can burn [27].

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[24] Or, I have been burning, thou haſt or you have been burning, &c.

[25] Or, I had been burning, thou hadſt or you had been burning, he had been burning, we, ye, they had been burning.

[26] Or, I ſhall or will be burning, thou ſhalt or wilt or you ſhall or will be burning, &c.

[27] Or, I may or can be burning, thou mayſt or canſt or you may or can be burning, &c.

IMPERFECT.

SING. I might, could would, or ſhould burn, thou mightſt, couldſt, wouldſt or ſhouldſt burn, or you might, could, would or ſhould burn, he might, could, would or ſhould burn;
PLUR. We, ye or you, they might, could, would or ſhould burn [28].

PERFECT.

SING. I may have burned, thou mayſt or you may have burned, he may have burned;
PLUR. We, ye or you, they may have burned [29].

PLUPERFECT.

SING. I might, could, would or ſhould have or had burned, thou mightſt, couldſt, wouldſt or ſhouldſt have or had burned or you might, could, &c. have or had burned, he might, could, would or ſhould have or had burned;
PLUR. We, ye or you, they might, could, &c. have or had burned [30].

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[28] Or, I might, could, would or ſhould be burning, thou mightſt, couldſt, wouldſt, or ſhouldſt, or you might, &c. be burning, &c.

[29] Or, I may have been burning, thou mayſt or you may have been burning, &c.

[30] I might, could, would or ſhould have or had been burning, thou mightſt, couldſt, &c. have or had been burning or you might, &c. have or had been burning, he might, &c. have or had been burning, &c.

FUTURE.

SING. I ſhall have burned, thou ſhalt have burned or you ſhall have burned, he ſhall have burned;
PLUR. We, ye or you, they ſhall have burned [31].

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me burn [32], burn thou or you or do thou or you burn [33], let him burn [34];
PLUR. Let us burn [35], burn ye or you or do ye or you burn [36], let them burn [37].

INFINITIVE MOOD.

PRESENT. To burn [38].
PRETER. To have or had burned [39].
FUTURE. To be about to burn.
PARTICIPLE Burning.

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[31] I ſhall have been burning, thou ſhalt have been burning or you ſhall have been burning, &c.
[32] Let me be burning.
[33] Be thou or you burning or do thou or you be burning.
[34] Let him be burning.
[35] Let us be burning.
[36] Be ye or you burning or do ye or you be burning.
[37] Let them be burning.
[38] To be burning.
[39] To have been burning.

The PASSIVE VOICE, or VOICE of SUFFERING.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am burned, thou art burned or you are burned, he is burned;
PLUR. We are burned, ye or you are burned, they are burned.

IMPERFECT.

SING. I was burned; thou waſt burned or you was burned, he was burned;
PLUR. We were burned, ye or you were burned, they were burned.

PERFECT.

SING. I have been burned, thou haſt been burned or you have been burned, he hath or has been burned;
PLUR. We, ye or you, they have been burned.

PLUPERFECT.

SING. I had been burned, thou hadſt been burned or you had been burned, he had been burned;
PLUR. We, ye or you, they had been burned.

The FUTURE.

SING. I ſhall or will be burned, thou ſhalt or wilt be burned or you ſhall or will be burned, he ſhall or will be burned;
PLUR. We, ye or you, they ſhall or will be burned.

SUBJUNCTIVE MOOD.

Present Time.

Sing. I may or can be burned, thou mayſt or canſt be burned or you may or can be burned, he may or can be burned;
Plur. We, ye or you, they may or can be burned.

Imperfect.

Sing. I might, could, would or ſhould be burned, thou mightſt, couldſt, wouldſt or ſhouldſt be burned or you might, could, would or ſhould be burned, he might, could, would or ſhould be burned;
Plur. We, ye or you, they might, could, would or ſhould be burned.

Perfect.

Sing. I may have been burned, thou mayſt have been burned or you may have been burned, he may have been burned.
Plur. We, ye or you, they may have been burned.

Pluperfect.

Sing. I might, could, would or ſhould have or had been burned, thou mightſt, couldſt, wouldſt or ſhouldſt have or had been burned, or you might, &c. have or had been burned, he might, could, would or ſhould have or had been burned;
Plur. We, ye or you, they might, could, would or ſhould have or had been burned.

THE FUTURE.

SING. I ſhall have been burned, thou ſhalt have been burned, or you ſhall have been burned, he ſhall have been burned;
PLUR. We, ye or you, they ſhall have been burned.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me be burned, be thou or you burned, let him be burned;
PLUR. Let us be burned, be ye or you burned, let them be burned.

INFINITIVE MOOD.

PRESENT. To be burned.
PRETER. To have or had been burned.
[40] FUTURE. To be about to be burned.
PARTICIPLE. Burned.

QUESTIONS

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[40] The Times of a Verb are either ſimple or compound.

The ſimple Times are the Preſent, the Preter-perfect, and Future.

The compound Times are the Preter-imperfect and the Preter-pluperfect.

The Preter-imperfect refers to ſome paſt Time, and imports that the Thing was preſent and unfiniſhed then; as, I loved or did love, viz. then.

The Preterpluperfect refers to ſome paſt Time, and imports, that the Thing was paſt at or before that Time; as, I had written a Letter, i. e. before that Time.

QUESTIONS relating to the ACTIVE VOICE.

When do we uſe *do* to denote the Preſent Time, and *did* the Preter? When we would expreſs the Action in a more diſtinct and emphatical Manner, or when

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There is alſo a Compound Future Time, called the Future-Perfect or Exact, which refers to ſome Time yet to come, and imports, that a Thing as yet future ſhall be paſt, and finiſhed at or before that Time; as, when I ſhall have ſupped (i. e. after Supper) you ſhall read. This Future is only in the Subjunctive Mood, and the Sign of it is, *ſhall have*; as the other Future, called the Future-Imperfect, is only in the Indicative, which, when joined with another Future, imports, that two Things yet future ſhall be contemporary, or exiſt at one Time; as, when I ſhall ſup, (i. e. in Time of Supper) you ſhall read.

And not only the Times (as the judicious and learned Mr. Ruddiman obſerves) but even the Moods themſelves may be divided into ſimple and compound. I call, ſays he, the Indicative a ſimple Mood, becauſe it ſimply affirms ſomething of its Perſon or Nominative. But the other three Moods I call compound, becauſe they have ſome other Ideas or Modifications of our Thoughts ſuperadded to the ſimple Signification of the Verb; ſuch as, a Command, a Deſire, Prohibition, Poſſibility, Liberty, Will, Duty, Wiſh, Conceſſion, Suppoſition, Condition, Purpoſe, &c. Theſe Modifications are either really included in the Verb; as, a Command, &c. in the Imperative, and according to *Johnſon*, Power, Will, Duty, &c. in the Mood called Potential, or cloſely interwoven with it by the help of a Conjunction, Adverb, or other Verb, expreſſed or underſtood: And becauſe theſe alſo generally connote Time, they very frequently make all the Times of theſe Moods

to

when we deny a Thing to be ſo and ſo; as, I do love him, I do burn, I do not love him, I do not burn, I did burn, I did write, I did not lie.

When do we expreſs the Preſent Time by *am*, and the Active Participle? When we would ſignify that we are now doing a Thing, or our Continuance in doing it; as, I am writing, i. e. now; I am burning, &c. All the Times of a Verb are generally expreſſed by *am*, and the Active Participle, in Anſwer to a Queſtion; as, what are you reading? I am reading a Sermon. What was you writing? I was writing a Letter. What have you been doing? I have been ſtudying, &c. &c.

When do we expreſs the Preter-Time by the help of the Verb *have?* We have two ſorts of Preterits, or Paſt Times: when we would ſignify that the Thing is preciſely, or juſt done, or that it is already done, we uſe *have* before the Verb; as, I have burned, I have written, I have read. But when we would mark the Action as paſt, without determining the Time when the Thing was done, we uſe only the Verb itſelf; as, I burned, I wrote, I fought; which is ſpoken only of a Time, at leaſt of a Day's Diſtance from that in which we ſpeak. And when we would expreſs the Time paſt in an imperfect or unfiniſhed Action, we uſe the Verb *was* with the Active Participle; as, I was ſupping, or, I was then at Supper.

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to be compound Times. For with reſpect to their Execution they are generally Future; but with reſpect to their modal Signification, they fall under any other of the Diſtinctions of Time, as well as the Future. Thus, for Inſtance, read thou; with reſpect to its Execution is Future, but with reſpect to the Command it is Preſent. Again, in I may or can read, the Action, if done at all, muſt be Future, but the Liberty or Poſſibility are Preſent; and ſo of others.

When

When do we expreſs the Future Time by *will?* When we promiſe or threaten to do a Thing; as, I will go, I will write, we will burn. But when we ſimply foretel the Thing, the Future Time is expreſſed by *ſhall*; as, I ſhall write, we ſhall hear [41].

SECTION V.

Of the Verb Active and Neuter.

HOW many Sorts of Verbs are there in the Engliſh Language? Engliſh Verbs are either Active, Paſſive, or Neuter.

There are two Sorts of Active Verbs, viz. active tranſitive, and active intranſitive Verbs.

What do you mean by an active tranſitive Verb? An active tranſitive Verb is ſuch as can have a Noun

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[41] Although in the Inflexions of the Verbs, for the ſake of Brevity, and to aſſiſt the Memory, I have not ſeparated ſhall and will in the Future of the Indicative, and may and can, might, could, would, and ſhould, in the Preſent, Imperfect, and Pluperfect of the Subjunctive Mood; yet they may at Pleaſure be conjugated ſeparately, thus:

Sing. I ſhall burn, thou ſhalt burn or you ſhall burn, he ſhall burn;
Plur. We ſhall burn, ye or you ſhall burn, they ſhall burn. Or,

Sing. I will burn, thou wilt or you will burn, &c. So, I may burn, thou mayſt burn, &c. or I can burn, thou canſt burn, &c. I might burn, thou mightſt burn or you might burn, &c. I could burn, &c. I would burn, &c. I ſhould burn, thou ſhouldſt or you ſhould burn, &c. I might have burned, &c. I could have burned, &c.

after

after it, ſignifying the Subject of the Action; or a tranſitive Verb ſignifies ſo to act, as that the Action paſſes over from the Agent to ſome other Thing; as, to beat a Drum, to whip a Horſe, to ſtrike a Ball, to throw a Dart, to kill a Dog, &c.

What is an active intranſitive Verb? An active intranſitive Verb is that which can have no Noun after it, becauſe the Action does not paſs over from the Agent to any other Thing; as, to walk, to run, to gallop, to creep, &c. When I ſay, Alexander walks, the Horſe gallops, are not theſe Actions? Yes, but ſuch Actions do not paſs upon Subjects different from thoſe who act: For the Action of walking paſſes not from Alexander to any other Perſon or Thing, but terminates in himſelf: So the Action of galloping, terminates in the Horſe himſelf.

What is a Verb Neuter? A Verb Neuter is that which denotes neither Action nor Paſſion; but ſimply ſignifies the State, Situation, Circumſtance, Poſture, Qualities, and Affections of Perſons or Things; as, to ſit, to hang, to lie, to ſtand, to endure, to be green, to be yellow, to be wiſe, to reſt, &c.

How ſhall I readily know a tranſitive from an intranſitive Verb? When to any Verb we put the Queſtion, whom? or what? If a rational Anſwer can be returned, the Verb is tranſitive; as, whom do you teach? *Anſwer*, A Boy. What do you teach? *Anſwer*. Grammar. If a rational Anſwer cannot be returned, then the Verb is intranſitive; as, what do you run, go, come, live, ſleep, &c. to which no rational Anſwer can be given, unleſs it be by a Word of like Signification; as, to live a Life of Pleaſure, to ſleep the Sleep of Death, to die the Death of the Righteous: But theſe are particular Modes of Speech, the multiplying of which, we, as well as other modern Languages, endeavour to avoid.

Are not ſome intranſitive Verbs expreſſed like Verbs paſſive? Yes; as, I am grieved, for I grieve; I am rejoiced, for I rejoice; I am come, I am riſen, I am returned, &c.

Do intranſitive Verbs ever become tranſitive? Yes ſometimes; as, to walk the Horſe, to dance the Child, &c. [42].

SECTION VI.

Of Irregular Verbs.

THOUGH there are a great many irregular Engliſh Verbs, yet they are no Way perplexing, nor difficult to be learned; becauſe,

1. That Irregularity relates only to the Formation or Termination of the Preter Tenſe and Paſſive Participle.

2. That it reaches only ſuch Words as are native and originally Engliſh; all which are Words of one Syllable, or derived from Verbs of one Syllable.

3. That where the Preter Tenſe is regular, the Paſſive Participle is the ſame with it; except hewed,

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[42] I have, according to the accurate Ruddiman, given a different Account of Neuter Verbs, from that commonly received by Grammarians, who comprize under them all intranſitive Verbs, though their Significations be ever ſo much Active. Now as all Verbs, with reſpect to their Signification, are either Active, Paſſive, or Neuter; the very Name of Neuter imports a Negation both of Action and Paſſion; as, to ſit, to lie, to hang, &c. are Verbs Neuter, i. e. they denote neither Action nor Paſſion.

With what Propriety then, can a Maſter teach that to walk, to run, to dance, to dine, &c. are Active Verbs, and at the ſame Time that they are Verbs Neuter? That is, they are Active Verbs, but they are not Active Verbs; or they are Active Verbs, but neither Active nor Paſſive Verbs. How wiſe the Scholar will become!

mowed,

mowed, ſhewed, ſnowed, ſowed, which have hewn, mown, ſhewn, ſnown, ſown.

The firſt Irregularity, and that which is the moſt general, took its Riſe from a Quickneſs in the Pronunciation by changing the Conſonant (d) into (t), (the Vowel (e) in the regular Ending (ed) being cut off), that the Pronunciation might be made more eaſy and free. And it ſeems rather to be a Contraction than an Irregularity: For c, ch, ſh, f, k, p, x, and the Conſonants ſ, th, pronounced hard, and ſometimes l, m, n, r, when a ſhort Vowel goes before, more eaſily take (t) after them, in Pronunciation, than (d); as, plac't, ſnatch't, fiſh't, wak't, ſtuff't, clap't, mix't, dwelt, for plac'd, ſnatch'd, fiſh'd, &c. but plac't, ſnatch't, &c. is ſeldom or never uſed in Writing, nor even plac'd, ſnatch'd, fiſh'd, &c. unleſs in Poetry; but we write placed, ſnatched, fiſhed, &c.

Words terminating in l, or ll, or p, make their Preterit, and their Paſſive Participle in t; as, crept, felt, dealt, dwelt, from the Verbs creep, feel, deal, dwell; and alſo, kept, ſlept, wept, ſwept, from the Verbs, keep, ſleep, weep, ſweep.

Verbs ending in (y) take a (d), with an Apoſtrophe in Poetry; as, marry, marry'd; but in Proſe we always change (y) into (ied); as, married, carried, &c.

When the Preſent Tenſe ends in d, r, t, the Preter Tenſe is the ſame with it; as, read, caſt, hurt, burſt, hit, quit; and when two Vowels precede (d), the laſt is left out; as, ſpread, ſpred; lead, led; feed, fed; bleed, bled; meet, met.

When a Conſonant comes before (d), it is ſometimes changed into (t); as, bend, bent; lend, lent; ſend, ſent; rend, rent; gird, girt.

The Paſſive Participle is often formed into en; as, been, taken, given, ſlain, known, from the Verbs, to be, to take, to give, to ſlay, to know.

Many Words have two Paſſive Participles; as not only, written, bitten, eaten, beaten, hidden, chidden, ſhotten, choſen, broken; but likewiſe, writ, bit,

bit, eat, beat, hid, chid, ſhot, choſe, broke, are uſed by ſome; from the Verbs, to write, to bite, to eat, to beat, to hide, to chide, to ſhoot, to chooſe, to break. So likewiſe, ſown, ſhewn, hewn, mown, loaden, laden, as well as, ſowed, ſhewed, hewed, mowed, loaded, laded, from the Verbs, to ſow, to ſhew, to hew, to mow, to load, or lade.

Moſt of the irregular Verbs are comprehended under the following Tables, which the Scholar ought to get by Heart, and be taught to conjugate every Verb throughout all Tenſes and Moods.

TABLE I.

Such as have their Preter Tense and Passive Participle the ſame.

Pres. Tense.	Pret. & Part.
Awake	Awoke
abide	abode
be	been
bend	bent
unbend	unbent
bereave	bereft
beſeech	beſought
bind	bound
bleed	bled
breed	bred
bring	brought
buy	bought
catch	caught
creep	crept
deal	dealt
dig	dug
dream	dreamt
dwell	dwelt

Pres. Tense.	Pret. Tense and Participle.
feed	fed
feel	felt
fight	fought
find	found
flee	fled
fling	flung
freight	fraught
geld	gelded } better than gelt,
gild	gilded } gilt, girt.
gird	girded }
grind	ground
hang	hanged or hung
have	had
hear	heard
keep	kept
lay	laid
lead	led
leave	left

PRES. TENSE.	PRET. & PART.
leap	leapt
lend	lent
loſe	loſt
make	made
mean	meant
meet	met
rend	rent
ſay	ſaid
ſeek	ſought
ſell	ſold
ſend	ſent
ſhoot	ſhot
ſit	ſat
ſleep	ſlept
ſling	ſlung
ſmell	ſmelt

PRES. TENSE.	PRET.	TENSE and PARTICIPLE.
ſpell	ſpelled	better than ſpelt,
ſpill	ſpilled	ſpilt.
ſpend	ſpent	
ſpin	ſpun	
ſtand	ſtood	
ſtick	ſtuck	
ſting	ſtung	
ſweep	ſwept	
teach	taught	
tell	told	
think	thought	
weep	wept	
wind	wound	
work	worked	wrought, almoſt obſolete.
wring	wrung	

TABLE II.

PRES. TENSE.	PRET.	PART.
Bear	bore	born
begin	began	begun
bid	bade	bidden
beat	beat	beaten
bite	bit	bitten
blow	blew	blown
break	broke	broken
chide	chid	chidden
chooſe	choſe	choſen
cleave	clave	cleft
come	came	come
crow	crew	crowed
dare	durſt	dared
die	died	dead
do	did	done

PRES. TENSE.	PRET.	PART.
draw	drew	drawn
drink	drank	drunk
drive	drove	driven
eat	eat	eaten
fall	fell	fallen
fly	flew	flown
forſake	foreſook	forſaken
freeze	froze	frozen
get	got	gotten
give	gave	given
go	went	gone
grow	grew	grown
hew	hewed	hewn
hide	hid	hidden
hold	held	holden

Pres. Tense.	Pret.	Part.
know	knew	known
lie	lay	lain
mow	mowed	mown
ride	rode	ridden
ring	rang	rung
riſe	roſe	riſen
run	ran	run
ſee	ſaw	ſeen
ſeeth	ſod	ſodden
ſhake	ſhook	ſhaken
ſhear	ſhore	ſhorn
ſhew	ſhewed	ſhewn
ſhrink	ſhrank	ſhrunk
ſing	ſang	ſung
ſink	ſank	ſunk
ſlay	ſlew	ſlain
ſlide	ſlid	ſlidden
ſmite	ſmote	ſmitten
ſnow	ſnowed	ſnown
ſow	ſowed	ſown

Pres. Tense.	Pret.	Part.
ſpeak	ſpoke	ſpoken
ſpring	ſprang	ſprung
ſteal	ſtole	ſtolen
ſtink	ſtank	ſtunk
ſtrike	ſtruck	ſtricken
ſpit	ſpat	ſpitten
ſtrive	ſtrove	ſtriven
ſwear	ſwore	ſworn
ſwell	ſwelled	ſwollen
ſwing	ſwang	ſwung
ſwim	ſwam	ſwum
take	took	taken
tear	tore	torn
thrive	throve	thriven
throw	threw	thrown
tread	trod	trodden
win	wan	won
wear	wore	worn
weave	wove	woven
write	wrote	written

Note, that the Preterite Active and the Paſſive Participle (when one Word ſerves for both, as in Table I.) are thus diſtinguiſhed: When the Word hath nothing before it but the Nominative Word alone, or have or had with it, it is the Preterite Active; as, I bound, we bound, I have bound, we had bound, &c. but when the Word has any Part of the helping Verb am before it, it is the Participle Paſſive; as, I am bound, he is bound, we are bound, &c. except, Come, gone, run, ſet, riſen, fallen, grown, withered, decayed, arrived, and ſuch like intranſitive Verbs, which have frequently the paſſive Signs, am, art, &c. inſtead of have in the Perfect Time; and was, waſt, &c. inſtead of had in the Pluperfect; as I am come, for I have come; I was come, for I had come, &c.

When

When a Verb has a Participle diſtinct from its Preterite; as, write, wrote, written, the Participle is more proper and elegant after have, had, and all the Parts of the Verb am, than the Preterite; as, I have written a Letter, the Book is written, &c. is better than I have wrote a Letter; the Book is wrote. Therefor, in conjugating an irregular Verb, it muſt be obſerved, that the Paſſive Participle is always to be uſed after have and had. I need not mention, that this Participle is to be uſed in the Paſſive Voice after all the Parts of the Verb am, becauſe it, with am, makes up the Paſſive Voice.

CHAP. VII.

Of the ADVERB.

WHAT is an Adverb? An Adverb is a Part of Speech which is joined to a Verb, Adjective, Participle, or to another Adverb, to expreſs ſome Circumſtance, Quality, or Manner of their Signification.

1. It is joined to a Verb, to ſhew how, or whether, or no, or when, or where one is, does, or ſuffers; as, John lives there; the Book is read here; the Boy reads well, but behaves ill; he reads now; he reads then, &c. [43].

2. To an Adjective; as, The Man is now good, though formerly wicked.

3. To a Participle; as, That was acting prudently; it was juſtly ſpoken.

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[43] This Part of Speech has very juſtly obtained the Appellation of Adverb, as it is the natural Appendage of Verbs, and as it were the Verb's Adjective: So that an Adverb can no more ſubſiſt without its Verb expreſſed or underſtood, than a Verb can ſubſiſt without its Subſtantive.

4. To another Adverb; as, he is now very rich, though lately very poor.

Adverbs may be reduced to the following Claſſes.

1. Of TIME.

1. Time preſent; as, now, To-day.

2. Time paſt; as, before, already, Yeſterday, heretofore, long ſince, lately.

3. The Time to come; as, preſently, immediately, by and by, inſtantly, ſtraightway, To-morrow, not yet, hereafter, henceforth, or henceforward.

Alſo an indefinite Time; as, when, often, oftentimes, ſometimes, ſeldom, daily, yearly, always, then, ever, never, again.

2. Of Place; as, where, here, there, elſewhere, every where, no where, ſome where, any where, within, without, whither, hither, thither, whitherward, towards, hitherward, thitherward, upward, downward, forward, backward, above, below, whence, hence, thence, whitherſoever.

3. Of Number; as, once, twice, thrice, four Times, five Times, &c. rarely, ſeldom, frequently, often.

4. Of Order; as, laſtly, laſt of all, ſecondly, thirdly, fourthly, &c. ſo forth, finally.

5. Of Quantity; as, how much, how great, enough, ſufficient, ſomewhat, ſomething, nothing.

6. Of affirming; as, verily, truly, undoubtedly, unfeignedly, yea, yes, truly, ſurely, indeed, verily, &c.

7. Of denying; as, nay, no, not, in no wiſe, not at all.

8. Of doubting; as, perhaps, peradventure, by chance.

9. Of comparing; as, how, as, ſo, how much, leſs, leaſt, more, very, rather, than, whether, either, neither, alſo, exceedingly, almoſt, well nigh, little leſs, leaſt of all, as it were, alike, otherwiſe, differently, far otherwiſe, even as, in like Manner, elſe, ſcarcely, hardly.

10. Of Quality; of which there are a very great Number ending in (ly), formed from Adjectives; for there are but few Adjectives that cannot be made Adverbs by adding the Termination ly; as, prudently, wiſe-ly, conſtant-ly, juſt-ly, &c. and this ſort of Adverbs commonly admit of Compariſon; the Comparative by more, and the Superlative by moſt or very; as, prudently, more prudently, moſt or very prudently.

Note 1. Adverbs ſeem originally to have been contrived to expreſs compendiouſly in one Word, what muſt otherwiſe have required two or more; as, he acted wiſely, for he acted with Wiſdom; prudently, for with Prudence; he did it here, for he did it in this Place; there, for in that Place; then, for at that Time; always, for at all Times; and after this Manner the Scholar ought to reſolve every Adverb. Many of them are nothing elſe but Adjectives, having the Prepoſition and Subſtantive underſtood.

Adverbs may be derived from almoſt every Part of Speech, even from proper Names; as, from Demoſthenes, Socrates, &c. we derive Demoſthenically, Socratically, &c.

CHAP. VIII.

Of the Conjunction.

WHAT is a Conjunction [44]? A Conjunction is a Part of Speech which joins Sentences together, and ſhews the Manner of their Dependance upon one another.

Does the Conjunction join Words together? No; only Sentences [45].

Of

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[44] The different Power of Words may be illuſtrated by the different Power of Letters; for as of the Elements or Letters, ſome are Vowels, which of themſelves complete a Sound; others are Conſonants, which without the Help of Vowels have no expreſs Vocality; ſo likewiſe may we conceive as to the Nature of Words. Some of them, like Vowels, are of themſelves expreſſive, as is the Caſe of Verbs, Nouns, Pronouns, and Adverbs; others, like Conſonants, wait for their Vowels, being unable to become expreſſive by their own proper Strength, as is the Caſe of Conjunctions, Articles, and Prepoſitions: For thoſe Parts of Speech are always conſignificant, that is, are only ſignificant, when aſſociated to ſomething elſe.

[45] Some Writers define the Conjunction to be a Part of Speech which joins Words, that is, ſingle Parts of Speech, as well as Sentences together; and that too with the Addition of like with like, Tenſe with Tenſe, Number with Number, &c.

Now, in the following Sentence, Cæſar came, ſaw, and conquered; the Conjunction (and) does not join together three ſingle Words, viz. came, ſaw, and conquered; but three Sentences thus: Cæſar came, one; Cæſar ſaw, two; and Cæſar conquered, three.

So

Of Conjunctions there are ſeveral Sorts; as,

1. Copulative; as, and, alſo, both, neither, nor.
2. Disjunctive; as, either, or.
3. Conceſſive; as, though, although, albeit.
4. Adverſative; as, but, yet, notwithſtanding, nevertheleſs.
5. Caſual; as, for, that becauſe.
6. Illative or Rational; as, therefor, wherefor, ſeeing, ſince, foraſmuch as.
7. Final or Perfective; as, that, to the end that,
8. Conditional; as, but if, if.
9. Exceptive or Reſpective; as, unleſs, except.
10. Diminutive; as, at leaſt.
11. Suſpenſive or Dubitative; as, whether or not.
12. Expletive; as, now, truly, indeed.
13. Ordinative; as, thereafter, finally, moreover, however.
14. Declarative; as, to wit, namely.

Note, that the ſame Words, as they are taken in different Views, are both Adverbs and Conjunctions; as, whether? is an Interrogative Adverb, and a Suſpenſive Conjunction, &c.

So in this Sentence, Will you eat Fleſh, Fiſh, or Fowl? the Connective (or) does not couple the three Words, Fleſh, Fiſh, and Fowl; but three Sentences, thus, Will you eat Fleſh? Or will you eat Fiſh? Or will you eat Fowl? So that theſe two Conjunctions (and) and (or), do, each of them, connect, not three ſingle Words, but three ſimple Sentences into one compound Sentence.

CHAP. IX.

Of the Prepositions.

WHAT is a Prepoſition? A Prepoſition is a Part of Speech, which being added to any other Parts of Speech ſerves to ſhew their State, Relation, or Reference to each other: As, John lives *in* the City, *at* the King's Arms. The Kingdom *of* Heaven is prepared *for* the Righteous. I am going *to* London.

The Prepoſitions are of two Sorts, ſeparable and inſeparable,

The ſeparable are ſuch as may be uſed alone, viz.

above,	behind,	from,	till, or until,
about,	beneath, or	in, or into,	to,
after,	below,	of,	toward,
againſt,	between, or	on, or upon,	under,
among, or	betwixt,	out, or out of,	with,
amongſt,	beyond,	over,	within,
at,	by,	through, or	without.
before,	for,	thorough,	

The inſeparable Prepoſitions are not uſed in Engliſh, unleſs in Compoſition.

What are the Engliſh Prepoſitions uſed in the Compoſition of Engliſh Words? A, be, for, fore, mis, over, out, un, up, with.

What does a ſignify? A is uſed, but inelegantly, for on or in; as, a-foot, a-ſhore, a-bed, for on Foot, on Shore, in Bed. A is often redundant, or ſuperfluous at the Beginning of Words; as, abide, ariſe, awake, &c. for bide, riſe, wake, &c.

What ſignifies Be? Be ſignifies about, as, in beſprinkle, i. e. to ſprinkle about; to beſtir, i. e. to ſtir about, &c. It ſignifies by or nigh; as, beſide, i. e. by or nigh the Side; it ſignifies in; as, betimes,

i. e.

i. e. in Time, or early. It ſignifies for, or before; as, to beſpeak, i. e. to ſpeak for, &c.

What ſignifies for? For, denies or deprives; as, forbid, i. e. bid it not to be done; forſake, i. e. not to ſeek it any more.

What does fore ſignify? Fore ſignifies as much as before; as, to foreſee, i. e. to ſee before it comes to paſs; to forebode, i. e. to tell before it happens.

What ſignifies mis? Mis is always uſed in a bad Senſe, and denotes Defect or Error; as, miſdeed, i. e. an ill Deed; to miſtake, i. e. to take it wrong; to miſuſe, i. e. to uſe ill.

What ſignifies over? Over ſignifies Eminency or Superiority; as, to over-come, to over-rule, &c. Over denotes alſo Exceſs; as, over-haſty, i. e. too haſty, over-joyful, &c.

What ſignifies out? Out ſignifies Exceſs, Superiority, or Excellency in any Thing; as, to out-do, to out-run, to out-go, &c.

What ſignifies un? Un ſet before Adjectives denotes Negation, and ſignifies not; as, unworthy, i. e. not worthy; unpleaſant, i. e. not pleaſant; unconcerned, i. e. not concerned, &c. and in this Caſe it anſwers to the Latin Prepoſition in. But when un is prefixed to Verbs, it deſtroys, undoes, or makes void what has been already done; as, to unſay, i. e. not only not to ſay, but to recant, or deny what has been ſaid to be ſaid; to undo, i. e. to deſtroy what has been already done; to unweave, i. e. to undo what has been already weaved.

What ſignifies up? Up always denotes Motion upwards; as, upland, i. e. the Land that is high in reſpect of ſome other Land; upſide, i. e. the Side that is higheſt.

What ſignifies with? With ſignifies againſt; as, to withſtand, i. e. to ſtand againſt; it ſometimes ſignifies as much as from or back; as, to with-hold, i. e. to hold from one; to with-draw, i. e. to draw from or back.

What are the Latin Prepoſitions uſed in the Compoſition of Engliſh Words? Ab or abs, ad, ante, circum,

circum, con from com, contra, de, dis, di, e or ex, en, enter, extra, in, inter, intro, ob, per, poſt, pre, pro, preter, re, retro, ſe, ſub, ſubter, ſuper, trans.

What ſignifies ab or abs? Ab or abs ſignifies from, and denotes Separation or Parting; as, to abſtain, i. e. to refrain from; abſolve, i. e. to clear, or ſet free from; to abdicate, i. e. to reſign, or withdraw from. It alſo denotes Exceſs; as, to abhor, &c.

What ſignifies ad? Ad ſignifies to or at; as, Advocate, i. e. one that is called to, &c. adjacent, i. e. that which lies at or nigh.

What ſignifies ante? Ante ſignifies before; as, Antecedent, i. e. the foregoing Word; to antedate, i. e. to date it before, &c.

What ſignifies circum? Circum ſignifies about; as, Circumlocution, i. e. a round-about Way of Speaking; Circumvallation, i. e. a ditching about, &c.

What ſignifies con? Con from com (ſometimes written co, col, and com) ſignifies with or together; as, Convocation, i. e. a Calling or Meeting together; co-operate, i. e. to labour with, or work together; Colloquy, i. e. a talking with or together; Commerce, i. e. trading together.

What ſignifies contra? Contra ſignifies againſt; as, to contradict, i. e. to gainſay, ſpeak againſt, or contrary to a Perſon. From contra comes counter, which alſo denotes Oppoſition or Contrariety; as, to counteract, i. e. to act againſt, or in Oppoſition to; ſo counter-mine, counter-ballance, counter-mand, &c.

What ſignifies de? De ſignifies a Kind of Motion from; as, defile, i. e. a filing off or from; to decamp, i. e. to move the Camp off or from, &c. ſometimes it only extends the Signification of the Word; as, to demonſtrate, to deplore, &c.

What ſignifies dis? Dis ſignifies Privation or Negation, giving every where a contrary Meaning to the Word it is compounded with; as, diſagree, i. e. not to agree; diſbelieve, i. e. not to believe; diſapprove, i. e. not to approve; Diſadvantage, i. e. no Advantage, &c.

What ſignifies di? Di has hardly any other Uſe than to extend the Senſe of the Word it is compounded with; as, to diminiſh, to direct, &c.

What ſignifies e or ex? E or ex ſignifies out; as, Event, i. e. the falling out; to eject, i. e. to caſt out; to exclude, i. e. to ſhut out; to extinguiſh, i. e. to put out, &c.

What ſignifies extra? Extra ſignifies beyond, over and above; as, extravagant, i. e. beyond bounds; extraordinary, i. e. beyond what is ordinary, &c.

What ſignifies in? In, in Compoſition, has generally a negative or privative Senſe; as, inactive, i. e. not active, not buſy; inaccurate, i. e. not accurate; inhumane, i. e. not humane, &c. N, in this Senſe is often changed into l, m, and r, thus, il, im, ir; as, illegal, i. e. not legal, contrary to Law; illegible, i. e. not legible, not to be read; immodeſt, i. e. not modeſt; immortal, i. e. not mortal; irregular, i. e. not regular; irreligious, i. e. not religious, &c. In alſo marks the Action by which one Thing comes to be put into another; as, to incloſe, to inroll, to infuſe, to impale, to import, &c. The Prepoſition en is uſed in the Spelling of Words which come from the French; as, to enrich, encourage, enrage, &c. but (en) never ſignifies Privation, or not; but denotes the Diſpoſition or Impreſſion cauſed or received by an Action.

What ſignifies inter? Inter ſignifies between; as, to intervene, i. e. to come between; interval, i. e. the Space between, &c. but in the Word interdict, it deprives, and ſignifies as much as *for* in forbid.

In Words which come from the French we uſe enter inſtead of inter; as, enterlace, entertain, enterpriſe, &c.

What ſignifies intro? Intro ſignifies within; as, to introduce, i. e. to lead, or bring into; Intromiſſion, i. e. a ſending in, &c.

What ſignifies ob? Ob ſignifies againſt; as, Obſtacle, i. e. what ſtands in the Way or againſt, &c.

What ſignifies per? Per ſignifies through, and denotes Excellency or Exceſs; as, perfect, i. e.

thoroughly done; perforate, i. e. to pierce through, &c.

What ſignifies poſt? Poſt ſignifies after; as, Poſtſcript, i. e. written after; a poſthumous Work, i. e. a Work publiſhed after the Author's Death.

What ſignifies pre? Pre ſignifies before; as, premeditate, i. e. to think of, or meditate before, &c.

What ſignifies pro? Pro ſignifies for or forth; but it has alſo a great many other Senſes.

What ſignifies preter? Preter ſignifies againſt; as, preternatural, i. e. againſt, or contrary to Nature.

What ſignifies re? Re generally ſignifies again; as, to repete, i. e. to ſay over again; to relapſe, i. e. to fall ill again, &c. Sometimes it denotes Oppoſition; as, to repulſe, i. e. to beat back; and ſometimes it only enlarges the Senſe of the ſimple Verb with which it is compounded.

What ſignifies retro? Retro ſignifies backward; as, Retrograde, i. e. going backward; retromingent, i. e. ſtaling backward; Retroſpection, i. e. the Act of looking backwards.

What ſignifies ſe? Se ſignifies without; as, ſecure, i. e. without Care, &c.

What ſignifies ſub? Sub ſignifies under; as, to ſubſcribe, i. e. to write under; ſubtract, i. e. to draw under.

What ſignifies ſubter? Subter ſignifies under; as, ſubterfluous, i. e. a flowing under, &c.

What ſignifies ſuper? Super ſignifies upon, over, or above; as, Superſcription, i. e. the Writing upon a Letter; ſuperfluous, i. e. over and above what might be? This Prepoſition is changed into ſur, in Words derived from the French; as, Surplus, Surface, &c.

What ſignifies trans? Trans ſignifies over or beyond; as, to tranſport, i. e. to carry over or beyond Seas; to tranſgreſs, i. e. to go beyond. It ſignifies the moving from one Place to another; as, to tranſplant, i. e. to remove and plant in another Place; Tranſmigration, i. e. the paſſing from one Place to another. It alſo denotes the changing of

one

one Thing into another; as, to transform, to transfigure, i. e. to change ſhape or form; ſo Tranſubſtantiation, &c.

What are the chief of the Greek Prepoſitions uſed in the Compoſition of Engliſh Words? A, amphi, anti, hyper, hypo, meta, peri, ſyn.

What ſignifies a? A is privative, and ſignifies not; as, anonymous, i. e. without, wanting, or not having a Name; Anarchy, i. e. without, wanting, or not having Government.

What ſignifies amphi? Amphi ſignifies two or both; as, amphibious, i. e. Animals which can live in two Elements, or both on Land and in Water; Amphibology, i. e. a Diſcourſe having a double or uncertain Meaning. It alſo ſignifies about, or on every Side; as, Amphitheatre.

What ſignifies anti? Anti ſignifies againſt; as, Antichriſt, i. e. one who is in Oppoſition to, or againſt Chriſt; Antagoniſt, i. e. one who is againſt you; Antiſcorbutic, i. e. good againſt the Scurvy, &c.

What ſignifies hyper? Hyper ſignifies over and above: as, Hypercritic, i. e. a Critic captious beyond Reaſon or Uſe; Hypermeter, i. e. any Thing over and above what the Standard requires.

What ſignifies hypo? Hypo ſignifies under; as, Hypogeum, i. e. under the Earth, as Cellars and Vaults; Hypocrite, i. e. one, who under the Cloak of Religion, is an arrant Rogue.

What ſignifies meta? Meta ſignifies the ſame as the Latin Prepoſition trans, i. e. beyond; or elſe denotes the changing of one Thing into another; as, Metaphor, Metamorphoſis, i. e. a Change from one Form to another.

What ſignifies peri? Peri ſignifies about; as, Periphraſis, i. e. Circumlocution, a round-about way of Speaking, or the Uſe of many Words to expreſs the Senſe of one.

What ſignifies ſyn? Syn ſignifies with or together; as, Synod, i. e. a Convocation or Meeting together; ſynchronical, i. e. happening together at the ſame Time. N is ſometimes changed into m, thus,

ſym; as, Symmetry, i. e. Proportion, or the Agreement of one Part with another; ſymphonious, i. e. agreeing with or together in Sound, &c.

CHAP. X.

Of INTERJECTIONS.

WHAT is an Interjection? An Interjection is a Part of Speech thrown into Diſcourſe, and denotes ſome ſudden Paſſion or Emotion of the Soul; being a compendious Way of expreſſing a whole Sentence in one Word.

Of Interjections there are ſeveral Sorts.

Some of them expreſs,

1. Joy; as, hey! brave! io!
2. Grief; as, ah! alas! woe's me!
3. Wonder; as, O ſtrange! vah! hah!
4. Praiſe; as, well done! O brave!
5. Averſion; as, away! begone! fy! tuſh! piſh!
6. Exclaiming; as, oh! proh! O!
7. Surprize; as, ha! aha!
8. Imprecation; as, wo! pox on't!
9. Laughter; as, ha, ha, he!
10. Calling; as, ho! ſo-ho! ho, ho! whoop.
11. Silencing; as, Silence! huſh! 'ſt!
12. Deriſion; as, away with!
13. Attention; as, hah! [46].

Note

[46] Grammarians have been divided in their Opinions concerning the Interjection; ſome allowing it to be a Part of Speech, and others diveſting it of that Character. The Greeks improperly ranged it among their Adverbs: and Priſcian accordingly obſerves, lib. xv. that the Interjection is either joined to a Verb, or a Verb is underſtood to it; and when

Note 1. That the ſame Interjection denotes ſometimes one Paſſion, and ſometimes another.

2. That Nouns are ſometimes uſed for Interjections; as, with a Pox! With a Miſchief! O Shame! Fy! fy! O wretched! O the Villainy!

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it ſtands alone, it has the Signification of the Verb in it. But the Latins have done well in detaching it from the Adverb, and conſtituting it a Part of Speech by itſelf. Among thoſe who will not admit of the Interjection's being a Part of Speech, are Sanctius Miner. and Voſſius de Anal. lib. i. cap. 1. becauſe they are, ſay they, only natural Marks or Voices, mere adventitious Sounds, moſt of them common to all Languages; and as what is natural, is the ſame amongſt all, ſuch as the Signs of Joy, Grief, &c. therefor, as natural Sounds they cannot be Parts of Speech: For the Parts of Speech, according to Ariſtotle, are inſtituted from Art, and not from Nature. Others again contend, and, I think, with better Authority, that the Interjections are not merely natural Signs of the Paſſions expreſſed by inarticulate Sounds, ſeveral whereof the Brutes have in common with us; but as there are Paſſions which muſt be repreſented in Writing, as well as in Diſcourſe, the Marks which ſtand for theſe Paſſions, muſt be the Signs of ſuch and ſuch Ideas; and therefor have a juſt Claim to be entitled Words, and conſequently Parts of Speech.

CHAP. XI.

Of the Derivation of the Parts of Speech.

HAVING in the foregoing Chapters treated of the Kinds of Words, and diſtributed them into certain Ranks or Claſſes called Parts of Speech; we now come to ſhew,

1. How they are deduced from, or their Dependence upon their own Roots; and,

2. Their Derivation from, and their Analogy or Likeneſs to the Latin and Greek, from which (beſides what we have borrowed from the French) we have culled all the moſt beautiful and lively Flowers that can either enrich, ennoble, or adorn the moſt learned, moſt copious, and manly Language now ſpoken on Earth.

All Words whatſoever are either primitive or derivative, ſimple or compound. See Page 42.

A primitive or ſimple Word is ſuch as is not formed of any other; as, Man, good, kind, &c.

A derivative Word is a primitive or ſimple Word, with the Addition of a Syllable or Syllables to the ſame; as, man-ly, good-neſs, kind-ly, ſuit-able, &c.

Note 1. From any Subſtantive, or Adjective put for a Subſtantive, in the Singular Number, is formed the Genitive Caſe, by adding ('s); as, the King's Palace, for the Palace of the King, &c.

2. Subſtantives, and ſometimes Adjectives, and alſo the other Parts of Speech become Verbs; the Vowel being always ſounded long, and the Conſonant ſoftened or changed; as, from Houſe, comes to houſe; from Graſs, to graze; from Braſs, to braze; from Breath, to breathe, &c.

3. Verbs are derived from Adjectives by adding en; as, from red, comes to redden; from white, comes to whiten; from ſoft, to ſoften; from black, to blacken, &c.

4. From Verbs are derived the Active Participle, which ends always in (ing), and the Paſſive which ends in ed or en; as, loving, loved, giving, given.

5. By adding (er) to the Preſent Tenſe of Verbs, comes a Subſtantive, ſignifying the Agent; as, from to love, comes the Noun Lover; from to dance, comes Dancer; from to play, comes Player; from to pipe, comes Piper, &c.

6. By adding (y) to Subſtantives, are formed Adjectives of Plenty; as, from Health, comes the Adjective healthy; from Filth, filthy; from Louſe, louſy, &c.

7. From Subſtantives, by adding the Termination (ful) are alſo formed Adjectives denoting Fulneſs; as, from Joy, comes the Adjective joyful; from Fruit, fruitful; from Faith, faithful, &c.

8. By adding (ſome) to Subſtantives, are formed Adjectives ſignifying Fulneſs; as, from Burden, burdenſome; whole, wholeſome; trouble, troubleſome, &c.

9. By adding (ly) to Subſtantives come Adjectives ſignifying Likeneſs; as, from Earth, comes earthly; from Father, fatherly; Heaven, heavenly, &c.

10. By adding the Termination (leſs) to Subſtantives, are formed Adjectives ſignifying Want; as, from Care, comes careleſs; Wit, witleſs; Worth, worthleſs, &c.

11. Adjectives which ſignify the Matter out of which any Thing is made, are formed by adding (en) to the Subſtantive; as, Earth, earthen; Braſs, brazen; gold, golden; aſh, aſhen; oat, oaten, &c.

12. Adjectives diminutive, or ſuch as denote the leſſening of the Signification, are formed by adding (iſh) to Adjectives; as red, reddiſh, green, greeniſh; ſoft, ſoftiſh; hard, hardiſh, &c. But it muſt be obſerved, that when (iſh) is added to Subſtantives, the Adjectives denote Likeneſs; as, Ape, apiſh; Brute,

Brute, brutiſh; Wolf, wolfiſh; Woman, womaniſh, &c. There are alſo ſome gentile or national Names that end in iſh; as, Engliſh, Scotiſh, by Contraction Scots, Daniſh, Britiſh, &c.

13. There are Nouns that by the Addition of the Syllables (kin) and (oc) become diminutive in their Signification; as, from Lamb, comes the derivative and diminutive Word Lambkin, which ſignifies a young or little Lamb; Tomkin, i. e. little Tom; Wilkin, i. e. little Will; a Pipe, Pipkin, &c. So from Hill, comes Hilloc, i. e. a little Hill.

14. The diminutive Terminations of Animals are commonly in ing; as, from Duck, comes Duckling, i. e. a young Duck; from Gooſe comes Goſling, i. e. a young Gooſe; and ſome are in rel; as, from Cock, comes Cockrel, from Pike, Pikrel, i. e. a young Cock, a young Pike, &c.

15. Nouns ending in ſhip, ric and wic, ſignify Office and Dominion, State or Condition; as Kingſhip, Stewardſhip, Fellowſhip, Lordſhip, Biſhopric, Bailywic, &c.

16. Words ending in dom, denote, 1. Office or Charge, with Power and Dominion, or without them; as, Kingdom, Popedom. 2. The State, Condition, Quality and Property; and alſo the Place in which a Perſon exerciſes his Power; as, Thraldom, Freedom, Whoredom, Dukedom, &c.

17. Nouns ending in head and hood, denote the State, Condition, and Quality; as, Godhead, Maidenhead, Manhood, Widowhood, &c.

18. There are other Abſtracts partly derived from Adjectives, and partly from Verbs, which are formed by the Addition of the Termination (th), a ſmall Change being ſometimes made; as, broad, breadth; long, length; ſtrong, ſtrength; deep, depth; true, truth; dear, dearth; warm, warmth; merry, mirth; dy, death; grow, growth; ſteal, ſtealth; bear, birth, &c.

Have we not a great many Words derived from the Latin? Yes, and from the French too; but thoſe derived

derived from the Latin are ſo numerous, that almoſt all that are not Words of one Syllable, or that do not come from Words of one Syllable, are Latin.

Have you any Rules to know the Engliſh Words, derived from the Latin and French by their Terminations? Yes:

1. Engliſh Words ending in (ion), are made Latin by dropping (n); as,

ENGLISH and FRENCH.	LATIN.
Religion	Religio
Benediction	Benedictio
Sanctification	Sanctificatio
Abomination	Abominatio
Pronunciation	Pronunciatio
Diviſion	Diviſio, &c.

2. Engliſh Words ending in (ty), are formed from Latin Words ending in (tas); as,

ENGLISH.	FRENCH.	LATIN.
Charity	Charité	Charitas
Chaſtity	Chaſtité	Chaſtitas
Humility	Humilité	Humilitas
Sobriety	Sobrieté	Sobrietas, &c.

3. Engliſh Words ending in (ence) or (cy), are derived from the Latin Words ending in (tia); as,

ENGLISH and FRENCH.	LATIN.
Patience	Patientia
Diligence	Diligentia
Abundance	Abundantia
Clemency	Clementia, &c.

4. Engliſh Words ending in (nt) come from the Latin Words ending in (ns); as,

English and French.	Latin.
Vigilant	Vigilans
Abundant	Abundans
Continent	Continens
Innocent	Innocens
Inſolent	Inſolens
Prudent	Prudens, &c.

5. Engliſh Words ending in (al), are formed from Latin Words ending in (alis); as,

English and French.	Latin.
Conditional	Conditionalis
Corporeal	Corporealis.
Liberal	Liberalis
Original	Originalis
Subſtantial	Subſtantialis
Oriental	Orientalis, &c.

6. Engliſh Words ending in (ude), come from the Latin Words ending in (udo); as,

English and French.	Latin.
Fortitude	Fortitudo
Multitude	Multitudo
Gratitude	Gratitudo
Similitude	Similitudo
Magnitude	Magnitudo
Altitude	Altitudo, &c.

7. Engliſh Words ending in (id), come from Latin Words ending in (us); as,

English.	French.	Latin.
Putrid	Putride	Putridus
Rigid	Rigide	Rigidus
Splendid	Splendide	Splendidus
Candid	Candide	Candidus, &c.

8. Engliſh

8. Engliſh Words ending in (ary) or (ory), are derived from Latin Words ending in (ius); as,

ENGLISH.	FRENCH.	LATIN.
Solitary	Solitaire	Solitarius
Arbitrary	Arbitraire	Arbitrarius
Momentary	Momentaire	Momentarius
Dilatory	Dilatoire	Dilatorius
Tranſitory	Tranſitoire	Tranſitorius, &c.

9. Engliſh Words ending in (n) (r) or (t), between two Vowels, come from Latin Words ending in (us); as,

ENGLISH.	LATIN.	ENGLISH.	LATIN.
Obſcene	Obſcænus	Mute	Mutus
Terrene	Terrenus	Pure	Purus
Obſcure	Obſcurus	Acute	Acutus, &c.

There are a good many other Terminations by which we may know the Engliſh Words derived from the Latin, which, for Brevity Sake, we ſhall mark in the following Order.

able, amiable; amiabilis.
ate, ſtate; ſtatus.
act, exact; exactus.
cede, recede; recedo.
cle, circle; circulus.
ect, elect; electus.
ere, ſincere; ſincerus.
eſs, abceſs; abſceſſus.
fy, ſatisfy; ſatisfacio.
ibe, deſcribe; deſcribo.
ible, audible; audibilis.
ict, edict; edictum.
ide, preſide; preſido.
ile, ſubtile; ſubtilis.
ine, divine; divinus.
ign, ſign; ſignum.
iſe, reviſe; reviſo.
iſs, remiſs; remiſſus.
it, admit; admitto.
ive, active; activus.
men, amen; omen.
nſe, ſenſe; ſenſus.
oſe, verboſe; verboſus.
our, honour; honor.
ous, amorous; amoroſus.
pel, expel; expello.
uct, duct; ductus.
uce, produce; produco.
uge, refuge; refugium.
ume, perfume; perfumo.
une, opportune, opportunus.
ure, ſecure; ſecurus.
uſe, infuſe; infuſum.
ute, deſtitute; deſtitutus.
x, prolix; prolixus.

There

There are a great many Words that end in ible, able, ment, tive, &c. that do immediately come from the French, and generally without any Change; as, imperceptible, corruptible, meaſurable, miſerable, compliment, commandment, &c. but thoſe in (tive) end in (tif) in the French; as, conſecutive, conſecutif; communicative, communicatif, &c. Though the French have derived their Language in general from the Latin, and we again from them, as is evident from the Analogy in the Spelling; yet we have brought into our Tongue many Nouns and Verbs that are purely French, and which are not derived from the Latin; as, garden, garter, buckler, to advance, to cry, to plead, &c. which come from the French jardin, jartiere, bouclier, advancer, crier, plaider, &c.

Another Criterion to know the Words of French Extraction in our Language, is by the Diphthongs and Triphthongs with which they generally abound; as praiſe, chaiſe, tour, gout, ſuit, joint, courage, joy, rejoice, about, doubt, rout, relief, avaunt, adieu, lieu, flambeau, jetd'eau, beauty, beau, &c.

The next great Source of Engliſh Words, is the Greek Tongue; Words derived from which may be known by obſerving,

1. That all Words that have (y) in the Middle, or that have eu or ph, at the Beginning, Middle, or End; that have (ch) pronounced hard at the Beginning, Middle, or End; that have (th) at the Beginning, Middle, or End; or that begin with pn, pſ, pt, rh, phe, phr, phth, &c. are of Greek Origin.

Have you any Rules to know, by the Terminations of Engliſh Words, the Greek Words they are immediately derived from? Yes:

1. Engliſh Words ending in (cal) or (ic), are derived from Greek Words ending in (kos); as,

practical, practic	practikos.	mechanical, mechanic	mekanikos.

emphatical

emphatical, emphatic	emphatikos.	mathematical, mathematic	mathematikos.
epidemical, epidemic	epidemikos.	pathetical, pathetic	pathetikos.

2. Engliſh Words ending in (gy), come from Greek Words ending in (gia); as,

Doxology	Doxologia	Apology	Apologia
Chronology	Chronologia	Etymology	Etymologia
Tautology	Tautologia	Genealogy	Genealogia, &c.

3. Engliſh Words ending in (my), are derived from Greek Words ending in (mia); as,

Phlebotomy	Phlebotomia	Euchymy	Euchymia
Monogamy	Monogamia	Phyſiognomy	Phyſiognomia
Metonymy	Metonymia	Eunomy	Eunomia, &c.

4. Engliſh Words ending in (dy), are formed from Greek Words ending in (dia); as,

Melody	Melodia	Rhapſody	Rapſodia
Proſody	Proſodia	Comedy	Komodia
Pſalmody	Pſalmodia	Tragedy	Tragodia, &c.

5. Engliſh Words ending in (phy), come from Greek Words ending in (phia); as,

Philoſophy	Philoſophia
Geography	Geographia
Coſmography	Coſmographia
Orthography	Orthographia
Ichnography	Ichnographia
Atrophy	Atrophia, &c.

6. Engliſh Words ending in (ogue), pronounced (og), come from Greek Words ending in (ogos); as,

Epilogue	Epilogos	Demagogue	Demagogos
Catalogue	Katylogos	Pedagogue	Paidagogos
Prologue	Prologos	Apologue	Apologos, &c.

7. Engliſh

7. Engliſh Words ending in (iſm), are formed from Greek Words ending in (iſmos); as,

Aphoriſm Aphoriſmos	Paralogiſm Paralogiſmos
Paroxiſm Paroxiſmos	Syllogiſm Syllogiſmos
Anatociſm Anatokiſmos	Barbariſm Barbariſmos, &c.

8. Engliſh Words ending in (is), are taken from the Greek without any Variation; as, Metamorphoſis, Emphaſis, Metempſychoſis, Antanaclaſis, &c.

There are a good many other Terminations, which cannot be ſo eaſily reduced to general Rules, by which we may know the Engliſh Words that are derived from the Greek, viz.

ancy, necromancy, &c.	lage, ennallage.
aſm, ſpaſm, chaſm.	meter, diameter.
ax, paralax.	oce, emploce.
aſter, poetaſter.	ope, epitrope.
cele, hydrocele.	ophe, apoſtrophe.
chy, anarchy.	oides, rhomboides.
cope, microſcope.	oid, cycloid.
etry, geometry.	ole, hyperbole.
gram, epigram.	ome, epitome.
graph, paragraph.	oma, diploma.
iad, Miriad.	ory, theory.
iac, demoniac.	ox, paradox.
iaſt, ſcholiaſt.	phor, metaphor.
ics, ethics.	pſe, eclipſe.
iſt, baptiſt.	ſy, hereſy.
ize, catechize.	ycle, cycle, &c.
labe, aſtrolabe.	

PART

PART IV.

Of SYNTAX.

WHAT is Syntax? Syntax is the right placing or joining of Words together in Sentences.

CHAP. I.

Of SENTENCES.

WHAT is a Sentence? A Sentence is any Thought of the Mind expreſſed by two or more Words joined together in proper Order [1]; and it is either ſimple or compound.

What is a ſimple Sentence? A ſimple Sentence is that which has one Verb in it, and a Noun the Subject of that Verb; as, God is juſt.

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[1] I ſay in proper Order, becauſe as Letters and Syllables would ſerve to no Purpoſe, but remain entirely inſignificant till properly combined into Words; ſo Words can convey no clear Idea nor perfect Meaning, till properly joined or ordered in Sentences: As, *My of Diligence Reward a as Apple Maſter the me an gave.* Here are Words joined, but they convey no Idea, till joined according to Propriety, thus: The Maſter gave me an Apple, as a Reward of my Diligence.

What

What is a compound Sentence? A compound Sentence is when two or more ſimple Sentences are joined together; as, God is juſt, and Man is wicked. God is juſt, but Men are prone to Evil, and averſe to that which is good.

What Words connect or join Sentences together? They are either Conjunctions properly ſo called, or comparative Adverbs, or relative Pronouns.

Give me ſome Examples where a Conjunction is the Couple? John danced, *and* Mary ſung. Will you walk, *or* will you ride? It is *neither* hot *nor* cold.

Give me an Example where a comparative Word is the Couple? As you behave to me, *ſo* will I to you. He reads better *than* I.

Give me an Example where a Relative is the Couple? This is the Sow *which* (Sow) I ſaw in the Mire. That is the Man *who* bought the Books, &c.

Note, In every Sentence there is ſomething ſaid, but nothing can be ſaid without a Verb; and there can be no Verb without a Subſtantive Noun or Perſon; as, The Maſter reads. Boys ſhould attend [2].

For as a Verb denotes, 1. Either the Action or Motion of the Perſon, the Agent, or the Thing moving;

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[2] When treating of Moods, I might have quoted Sentences to demonſtrate, that all the Species of Modes are as completely expreſſed in our Language, as in any other whatſoever, the Greek and Latin not excepted. But as the Species of Modes, in a great Meaſure, depend upon the Species of Sentences, it was judged more methodical to reſerve them for this Place.

Without entering into a prolix Detail of the various Modifications to be found in ſome Grammars, I ſhall only mention the Species of Sentences, illuſtrated by Ammonius from Homer, and by Boethius from Virgil; namely, theſe five, the Precative, Imperative,

ing; as, God rewards the Virtuous. God ſaid, Let there be Light, and there was Light. Or,

2. The Paſſion of the Subſtantive or Perſon, the Patient; as, Truants are deſpiſed; Diligence is praiſed. Or,

3. The Exiſtence or Being of the Subſtantive or Perſon exiſting; as, I am; Men are. And as there can be no Action without an Agent, nor Paſſion without a Patient, nor Exiſtence without ſomething exiſting, it is inconſiſtent with a Verb to be without a Subſtantive Noun or Perſon expreſſed or underſtood.

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tive, Interrogative, Vocative, and Aſſertive; all which are to be found occaſionally in our own Poets: Take the following from Milton.

The Precative.

—Univerſal Lord! be bounteous ſtill
To give us nought but Good——

The Imperative.

Go then, thou mightieſt, in thy Father's Might.

The Interrogative.

Whence, and what art thou, execrable Shape?

The Vocative.

—Adam Earth's hallowed Mould
Of God inſpir'd———

The Assertative or Enunciative.

The conquered alſo, and the enſlav'd by War,
Shall, with their Freedom loſt, all Virtue loſe.

SECTION I.

Of the Construction of the Noun and Pronoun.

WHERE is the Subſtantive Noun or Pronoun (commonly called the Nominative Word) to be placed? The Subſtantive Noun or Pronoun that is, does, or ſuffers, is generally placed before the Verb in Conſtruction; as, I am; John writes; the Book is read.

Except, 1. Where a Queſtion is aſked, the Subſtantive is ſet after the Verb; as, Where is Thomas? Who reads Virgil? And it is placed after all the helping Verbs, becauſe they aſk Queſtions; as, Does James write? Will you read? Shall I go? May he play? &c. And when there are two helping Verbs before the principal Verb, the Subſtantive is ſet betwixt them; as, Should I have ſent it? Could he have ſpoken? If there be three helping Verbs, the Subſtantive is ſet after the firſt; as, Should he have been regarded? Could ſhe have been preſerved? Note, aſking Queſtions with a principal Verb, as, Teach I? Burns he? Write I ever ſo often, &c. are Barbariſms, and carefully to be avoided.

2. The Subſtantive is placed after the Verb in a commanding Sentence; as, go thou, ſtay you, hear ye: But in this Mood the Subſtantive is often underſtood, and we ſay, go, come, ſtay, &c. for go thou, come you, ſtay John, &c.

3. The Subſtantive is alſo, by way of yielding or Conceſſion. ſet after the Verbs did, would, might, could, ſhould, had, were, i. e. when theſe Verbs are put for, or ſupply the Place of (if); as, did I (if I did) uſe him ill, &c. would I were (if I were) in his Place, &c. might we (if we might) proceed in that Manner, &c. had I (if I had) known, &c. were I (if I were) to periſh, &c.

4. When

4. When (there) goes before the Verb, the Subſtantive is ſet after the Verb; as, there was a Man (i. e. a Man was) in London, who, &c. There are Arms (i. e. Arms are) in the Tower. There is Corn (i. e. Corn is) in England. There are Men (i. e. Men are) upon the Globe, who eat themſelves, and yet ſurvive that ſtrange Repaſt.

5. When we would diſtinguiſh in a particular Manner any Subſtantive, we put (it) before the Verb, and the Subſtantive after the Verb; as, It was Peter who killed the Dog; it was Mary who baked the Loaf; it was Charles who ſpilt the Ink; it was the Sun that dazzled his Sight.

6. The Nominative Word is frequently ſet after the Verb, when none of the foregoing Exceptions happen; as, after the Light-Infantry marched the Grenadiers, then followed the Horſe.

How is the Subſtantive which ſignifies the Thing to which the Action of the Verb relates to be placed? The Subſtantive which ſignifies the Thing to which the Action of the Verb immediately relates or paſſes over to, is always placed after the Verb; as, I beat a Drum; he teaches a Boy; John reads a Book; the Dog bit Charles.

How are the Pronouns placed? The Pronouns have two States, viz. the foregoing and following State:

The foregoing State is always ſet before the Verb; as, I love, thou loveſt, or you love, he loves, we, ye, they love. The foregoing State is ſet after the helping Verbs in a Queſtion; as, do I? did he? ſhall I? ſhould we? may they? &c. And it is ſet both before and after the Verb am; as, I am, thou art, he is, &c. It was I, thou, you, he, ſhe, we, they.

The following State is always ſet after the Verb and Prepoſition; as, love me, hear him, teach us, help them, to me, for him, of her, by us, through them. But whom, the following State of who, is, by the beſt Writers, ſet before the Verb; as, he is the Man whom I ſaw Yeſterday, i. e. he is the Man

I ſaw whom [3]. And ſometimes when the Prepoſition is put out of its natural Place, whom goes before it; as, whom did you dine with? For, With whom

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[3] This Conſtruction ſeems to depend upon a Rule in Latin Syntax, viz. but if a Nominative comes between the Relative and the Verb, the Relative ſhall be of that Caſe which the Verb following uſed to govern. Now as Cuſtom in our Language, as well as in moſt others, places whom before the Verb, and as we have the Authority of the pureſt Writers for ſuch a Poſition, and farther, as Grammar muſt be adapted to the Cuſtom of a Language, I ſee no Neceſſity for the Innovation of who, and to ſay, the Man who I ſaw Yeſterday; from a mere Suppoſition of a modern Writer, that a Scholar cannot underſtand what is meant by whom in ſuch a Poſition. But he did not conſider that a Scholar is ſoon brought to underſtand even the Latin Rule which is far more difficult, the Nominative being there generally underſtood; thus, *Deus quem colimus*, i. e. *Deus quem (nos) colimus:* And if ſo, will he not more readily, if he can but diſtinguiſh the Parts of Speech in Engliſh, diſcern and point out the Nominative Word between the Relative and the Verb, eſpecially as the Nominative is never underſtood in our Language: and when he finds that a Nominative comes between the Relative and the Verb, to write whom, and not who? What is more clear? What more eaſy? For Inſtance; this is the Man who bought the Horſe; in this Sentence he finds no Nominative coming between the Relative who, and the Verb bought; and therefor it is that the foregoing State (who) is uſed. But in the following Sentence, This is the Man whom the Horſe threw, the Scholar eaſily diſcerns the Nominative (Horſe) between the Relative whom, and the Verb threw; and therefor concludes, that the following State whom muſt be uſed; becauſe the Conſtruction is, This is

whom did you dine? Whom ſhall I give this Apple to? for, to whom ſhall I give this Apple? This is the Man I ſold the Horſe to; for, to whom I ſold the Horſe.

That is often uſed, but inelegantly, for who, whom, and which; as, This is the Man that bought the Horſe, for, who bought the Horſe. He is the Man that (for whom) I met in the Fields. This is the Book that (for which) coſt me ſo much Money.

Whoſe is the Genitive Caſe of who, and ſignifies of whom; and though it is ſcarcely uſed by Proſe Writers but when it relates to Perſons; as, a Man whoſe Morals I approve, i. e. the Morals of whom; a Woman whoſe Virtue we admire, i. e. the Virtue of whom, &c. yet our Poets have taken the Liberty to uſe it for (of which); as in Milton,

Of Man's firſt Diſobedience and the Fruit
Of that forbidden Tree, *whoſe* Mortal Taſte, &c.
i. e. the mortal Taſte of which, &c.

And in Shakeſpear:

Thy Name affrights me, in *whoſe* Sound is Death.
i. e. in the Sound of which, &c.
Thoſe Darts *whoſe* Points make Gods adore.
i. e. the Points of which, &c.

It has been obſerved already, that the Relative *who*, is uſed only when we ſpeak of Perſons; and *which*, as a Relative, when we ſpeak of Things; and *what*, either when we ſpeak of Perſons or Things. *Which*, indeed, was anciently uſed for *who*, in Relation to Perſons; as, the Almighty, *which* giveth Wiſdom, &c. Hooker.

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the Man the Horſe threw whom. Sometimes the Nominative in a Queſtion, comes between the helping Verb, and the principal Verb; as, whom does Peter love? That is, Peter loves whom? Not Peter loves who? Whom did the Dog bite? That is, the Dog bit whom? Not the Dog bit who? &c.

Do you hear, Sir, of a Battle?
—Every one hears that
Which can diſtinguiſh Sound. Shakespeare.
Had I been there, *which* am a ſilly Woman, &c.
Idem.

But notwithſtanding this Way of Writing has been ſo long diſuſed, *which*, is ſtill improperly retained in our Church Prayers for who; as, our Father which art (for who art) in Heaven, &c. Spare thou them, O God, which (inſtead of who) confeſs their Faults.

Its, is a Genitive Caſe for *of it*; and is generally more elegant than (of it); as, his Diſtemper returned with its uſual Violence; better than, with the uſual Violence of it. By an Earthquake one had his Plantation removed from its Place; better than, from the Place of it. Fire by its vehement Heat, &c. better than, by the vehement Heat of it. Thunder by its rumbling Noiſe, &c. better than, by the rumbling Noiſe of it. (Of it) is uſed after *whole* and *none*; as, the whole of it, none of it; and after partitive Words; as, a part of it, ſome of it, half of it, a a third of it, a fourth of it, a fifth of it, a ſixth of it, &c. But we often leave out (of it) after theſe Words, and ſay, you ſhall have part, ſome, a third, a fourth, a fifth, &c.

SECTION. II.

Of the Construction of Verbs.

1. A VERB muſt agree with the Subſtantive or Nominative Word before it, in Number and Perſon, whether the Number or Perſon be expreſſed by the Terminations of the Principal Verb, or, in a more emphatical Manner, by the auxiliary Verbs; as, I love or I do love, thou loveſt or thou doſt love, he loves or loveth, or he doth or does love; we love, ye or you love, they love; not I loves or I does love, thou loveth or thou doth love, he love or he do o ve.

2. The Noun or Nominative Word is often elegantly underſtood to its Verb or Verbs; as, Ceſar came, ſaw, and conquered. God loves, protects, ſupports, and rewards the Righteous, i. e. God loves, and God protects, and God ſupports, and God rewards the Righteous. And again, the Verb is often underſtood to its Noun or Nouns; as, he dreams of Gibbets, Halters, Racks, Daggers, Whips, &c. and is haunted with Ghoſts, Spectres, Furies, Devils, &c. i. e. he dreams of Gibbets, and he dreams of Halters, &c. and he is haunted with Ghoſts, and he is haunted with Spectres, &c.

3. We put *it* before ſome Verbs (called by the Latins imperſonal Verbs) when the Nominative is underſtood; as, it rains, it ſnows, it hails, &c. i. e. Rain rains, Snow ſnows, Hail hails; or Rain is, Snow is, Hail is; or that which we call Rain falls, that which we call Snow falls, &c.

4. If the Infinitive Mood, or a Sentence, be the Nominative to the Verb, we generally ſet the Infinitive or Sentence after the other Verb, and put (it) before it; as, it is a mean ſpirited Action to ſteal, i. e. to ſteal is a mean ſpirited Action. It belongs to the King to puniſh Rebels, i. e. to puniſh Rebels belongs to the King.

5. When two principal Verbs come together, the latter is put in the Infinitive Mood, i. e. with (to) before it, which anſwers to the Infinitive Mood of the Latins; as, I love to ſtudy; he learns to dance.

6. Two or more Nouns of the Singular Number, with a copulative Conjunction between them, muſt have a Verb Plural; as, the King and Queen *are* gone to Kenſington; not *is* gone. Here Friendſhip, Love, Good-humour [and] Joy, ſpread (not ſpreads) through every Feature; there Hatred, Enmity, Ill-humour [and] Melancholy, diffuſe (not diffuſes) a ſullen and ſaddening Air over the Face [4].

Note, 1. I and another, is as much as (we) the firſt Perſon Plural; as, I and John (we) are going to Town. 2. Thou and another, is as much as (ye) the ſecond Perſon Plural; as, thou and James (ye) dance very well. 3. He (ſhe or it), and another, is as much as (they) the third Perſon Plural; as, he and Thomas (they) were ſent to Town. She and Mary (they) live in Town. It and the Book (they) coſt, &c.

7. Nouns of Number or Multitude may have a Verb either of the Singular or Plural Number, tho' the Noun itſelf be Singular; as, the Mob is (or are) unruly, and ruſhes (or ruſh) forward. Part of the Army was (or were) ſlain, and Part lives or live. The Verb agreeing ſometimes with the Number, and ſometimes with the Signification of the Noun.

8. The Mood, viz. I burn, thou burn, he burn, &c. formerly uſed by the pureſt Writers, and by ſome called the Conjunctive Mood, becauſe it is always preceded by ſome of the Conjunctions, if, that, tho',

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[4] As it is the Cuſtom of ſome Writers of no inferior Claſs, where there are three or more Nouns, to leave out the Conjunction (and) before the laſt of them; I have, on that Account, put it within Brackets as above, thus [and], that the Reader in ſuch Sentences may inſert, or leave it out at Pleaſure.

although,

although, whether; and often by the Words ere, before, except, unleſs, whatſoever, whomſoever; and Words of wiſhing; is entirely neglected by modern Writers; who inſtead of writing, if thou burn, tho' he refuſe, unleſs he repent, whether he acknowledge it, &c. uſe the Indicative, and write, if thou burneſt, though he refuſes, unleſs he repents, whether he acknowledges it, &c.

SECTION III.

Of the Construction of Adjectives.

I. THE Adjective is joined to its Subſtantive without any Difference of Caſe, Gender, or Number, except *this*, which makes *theſe*, and *that*, which makes *thoſe* in the Plural; and theſe Caſes, whoſe, whom, his, hers, its, from who, he, her, it.

II. Though in Nature we think of the Noun before the Adjective, yet, in our Language, the Adjective is placed immediately before the Subſtantive of which it expreſſes the Quality, Manner, or Property; as, a good Man, a chaſte Woman, a ſweet Orange; good Men, chaſte Women, ſweet Oranges.

Unleſs, 1. When a Verb comes between the Adjective and the Subſtantive; as, happy is the Man, for, the Man is happy. Juſt art thou, O God, and righteous are thy Judgments, for, O God, thou art juſt, and thy Judgments are righteous.

2. Or when ſome other Word depends upon the Adjective; as, a Man true to his Truſt; a Subject loyal to his Prince.

3. The Adjective is often tranſpoſed in Poetry, for the greater Harmony of the Verſe; as, hail Bard divine.

4. When there are more Adjectives than one joined together, or one Adjective with its depending Words, the Adjective is generally placed after the Noun; as, a Prince both wiſe and valiant, a Prince exceeding

wiſe and valiant, a Prince ſkilful in political and military Affairs.

III. A Noun with its Adjective (or any governing Word with its Attendants) is as one compound Word, whence the Noun and Adjective ſo joined, do often admit another Adjective, and ſometimes a third, and ſo on; as, a Man, an old Man, a very good old Man, a very learned, judicious, ſober Man.

IV. When an Adjective has a Prepoſition before it, with the Noun underſtood, it takes the Nature of an Adverb, and is reckoned as ſuch; as, in general, in particular, in earneſt, of late, from far, i. e. generally, particularly, earneſtly, &c.

V. The ordinal Numbers, firſt, ſecond, third, fourth, fifth, ſixth, &c. are never put before Nouns, Plural; for we never ſay the firſt Men, the ſecond Women, the third Boys, &c.

VI. The Adjective *both* is put only before Nouns of the Plural Number; as, both Men, both Women, both Things; for, both the Man and the Woman, is a particular Phraſe.

VII. *All* being put to a Subſtantive of the Singular Number ſignifies the whole Quantity; as, all the Wine, i. e. the whole Quantity of the Wine: But being put before a Subſtantive Plural, it ſignifies the whole Number; as, all the Men, i. e. all the Number of the Men.

VIII. *Every* is joined only to a Subſtantive Singular; as, every Man, every Woman, every Thing; not every Men, every Women, every Things.

IX. *Much* is added to a Subſtantive Singular, and denotes a great Quantity; as, much Wine, i. e. a great deal of Wine. *Many* is joined with a Subſtantive Plural, and ſignifies a great Number; as, many Men, many Women, many Things, for a great Number of Men, Women, and Things: For many a Man, many a Time, &c. are particular Modes of Speech.

X. *More*

X. *More* with a Subſtantive Singular ſignifies a greater Quantity; as, more Wine: i. e. a greater Quantity of Wine: But when added to a Subſtantive Plural, it denotes a greater Number; as, more Men, i. e. a greater Number of Men. So *moſt*, with a Subſtantive Singular, denotes the greateſt Quantity, with a Subſtantive Plural the greateſt Number.

XI. *Each* is joined only to a Subſtantive Singular; as, each Man, each Woman, each Thing, not each Men, &c.

XII. *Enough*, the Singular Number, is joined only to Nouns Singular, and denotes Quantity; as, Bread enough, Cloath enough, enough of Wine, &c. But enow, the Plural of enough, is joined only to Nouns Plural, and denotes Number; as, Men enow, Books enow, &c.

XIII. The Articles which have the Nature of Adjectives, are placed immediately before the Noun; as, a Man, an Eye; the Man, the Men, &c. and when an Adjective is joined with a Subſtantive, the Articles are put before both; as, a good Man, an old Man, the old Man; except after the Words *ſo*, *too*, *as*, and *what*, and *ſuch*, when uſed adjectively; as, ſo ſmall a Reward; too great a Sum; as honeſt a Man as lives; what an Eye! ſuch a Fool! where we ſee the Articles placed between the Adjective and Subſtantive. The definite Article (the) is ſet before the Adjective when the Subſtantive is underſtood; as, the virtuous (Man) ſhall be rewarded; the juſt (Man) ſhall live by Faith.

XIV. When a Participle is uſed adjectively the Article is placed before it; as, a willing Horſe, a ſcolding Wife, a ſcalded Leg, a carved Head; except after *what* and *ſuch*; as, what a hardened Sinner! ſuch a trifling Fellow.

XV. The Participle in (ing) beſides the beautiful Variations mentioned page 125, affords alſo the following viz.

1. When put after ſimple Verbs, it ſupplies the Place of the Infinitive Mood; as, I like walking, i. e.

to walk; ſhe refuſes dancing, i. e. to dance; I hate trifling, i. e. to trifle, &c.

2. And after the Prepoſitions *of*, *to*, *for*, *in*; as, deſirous of learning, i. e. to learn; accuſtomed to lying, i. e. to lie; Graſs fit for mowing, i. e. to mow; he delights in riding, i. e. to ride.

3. It ſupplies the Place of a Noun, after the Prepoſition *with*; as, wearied with walking, i. e. with the Exerciſe of walking. Blind with weeping, i. e. with the Action of weeping.

Note, A ridiculous Soleciſm has been very prevalent of late, I mean the uſing the Preter-Time after the Verbs *have* and *am*, inſtead of the Paſſive Participle; as, I have wrote, for I have written; it was wrote, for it was written; he was drove, for he was driven; he has ſpoke, for he has ſpoken; it was ſtole, for it was ſtolen; I am took, for I am taken, &c. in all which examples a Verb, without the leaſt Neceſſity, is abſurdly uſed to ſupply the proper Participle. Females and mean Authors firſt introduced theſe Abſurdities, and even Writers of Note (or the Printers for them) have ſometimes inadvertently copied after them: But it is to be wiſhed, that thoſe who are ſtudious of correct Compoſition, would for the Future be exemplary in rejecting ſuch Barbariſms; otherwiſe the few Traces of Analogy that are to be found in our Language will, in a little Time, be utterly annihilated. For ſome perhaps, from a fond Regard to Novelty, may hereafter introduce, with equal Barbarity, I have ſaw, for I have ſeen; he was ſlew, for he was ſlain; he has did, for he has done; it was gave, for it was given; he is went, for he is gone; his Tooth is drew, for his Tooth is drawn, &c.

SECTION IV.

Of the CONSTRUCTION of ADVERBS, CONJUNCTIONS, and PREPOSITIONS.

I. THE Adverb (yes) is more genteel, as an Anſwer, than yea, which is ſeldom uſed but by the People called Quakers. We uſe *I* as an Anſwer, in a familiar, careleſs, or merry Way; as, I, I Sir, I, I; but to uſe *ay*, is accounted rude, eſpecially to our Betters.

II. *No* ſtands alone in an Anſwer; as, Will you go? No. But (not) muſt always be joined to ſome other Word? as, Will he go? He will not go. We often find *no* uſed inſtead of *not*; as, I will ſtay whether he will or no: But though Cuſtom from Inadvertency has enfranchiſed this Way of Writing, if we ſtrictly advert to the Conſtruction of the Sentence juſt mentioned, we ſhall find it repugnant to grammatical Propriety; for the Conſtruction cannot be, I will ſtay whether he will or will no (as no is uſed abſolutely, i. e. without being joined to another Word), but I will ſtay whether he will or will not, (will) being underſtood in the ſecond Member, i. e. I will ſtay whether he will or (will) not. *No* is uſed adjectively before a Subſtantive for none; as, no Man, no Woman, no Horſe in the Kingdom, &c.

III. *Nay* is emphatically and elegantly uſed to correct an Error in ourſelves or others; as, He ſings as well as you, nay, better. If a Son ſhould ſtrike his Father, not only the Criminal, but his whole Family would be rooted out; nay, the Inhabitants of the Place where he lived would be put to the Sword; nay, the Place itſelf would be razed. ADDIS. SPECT.

IV. Two Negatives, or two Adverbs of denying, make an Affirmation in our Language; therefor, we cannot ſay, I cannot eat none, I cannot dance none, &c. for theſe make Affirmatives, and ſignify as much as, I can eat ſome, &c.

V. The leading Adverbs, *whether*, *either*, *neither*, *not*, relate to two Perſons or Things: whether and either require (or) to follow each of them in a Sentence; as, whether you or I write; either you or I muſt write, &c. If neither be in the firſt Member of a Sentence, then (nor) is in the ſecond; as, I have neither ſeen nor heard of him ſince; but if (not) be in the firſt Member, neither, but more elegant nor, is in the ſecond; as, I have not taſted Wine to-day, nor (neither) have I ſeen any. Nor is often in Poetry uſed in the firſt Member of a Sentence for neither; as,

I nor love myſelf nor thee.

Or is alſo ſometimes uſed for *either*, but inelegantly.

VI. Never is often uſed for ever, though their Significations are quite oppoſite; as, if I ſhould offer him never ſo much he will not comply. They may be deſtroyed if they were never ſo many. It muſt be conſidered as one Picture, though made up of never ſo many Particulars. He will accompliſh it though it were never ſo difficult, &c. &c. in all which, we ſee *never* abſurdly uſed for *ever*.

VII. The comparative Adverbs *than* and *as*, have the forgoing State of a Pronoun after them; as, I am heavier than he, i. e. than he is. He is taller than ſhe, i. e. than ſhe is. He is as fat as I, i. e. as I am. He is as good as ſhe, i. e. as ſhe is. But if a Prepoſition follows *than* and *as*, expreſſed or underſtood, the Pronoun muſt be of the following State; as, you converſed more with him than with me; you gave him more than me, i. e. you gave to him more than to me. It is as advantageous for him as for me. It is as hurtful to him as me, i. e. as to me.

VIII. Conjunctions connect like States of the Pronoun; as, he accuſes him, and her, and me; not he accuſes him, and ſhe, and I. It was I, he, and ſhe, not I, him, and her. It was neither he nor ſhe, not neither he nor her.

IX. The Prepoſitions *from*, *for*, *to*, are often underſtood; as, he was baniſhed (from) England; I have

have bought (for) my Brother a new Terence. We frequently leave out (to) both in Speaking and Writing; as, like me, give me, tell me, near me, ſend me, reach me, bring me, &c. i. e. like to me, give to me, tell to me, &c. alſo after the helping Verbs can, let, &c. and before the Infinitive Mood.

X. As to the Poſition of theſe Particles,

1. The Adverb in *ly*, is generally placed after the Verb of which it expreſſes the Manner; as, Cicero ſpoke elegantly, Alexander fought valiantly, Sarah dances admirably; but it is ſet before Adjectives and Paſſive Participles; as Peter is vaſtly good, Suſan is extremely handſome, it was judicioully ſpoken, he was greatly admired, &c. *Not* is ſet after the Verb; the other Adverbs are placed indifferently, either before or after.

2. Conjunctions which connect Sentence to Sentence, are always placed betwixt the two Prepoſitions or Sentences they unite.

3. The Prepoſitions which ſhew the various States, Relations, and References of one Part of Speech to another, are naturally placed betwixt the Words whoſe Relation and Dependance each is to expreſs; as, Sometimes a Conſciouſneſs *of* Worth, a Nobleneſs and Elevation *of* Mind, joined *with* a Fineneſs *of* Conſtitution, gives Luſtre and Dignity *to* the Aſpect, and makes the Soul as it were ſhine *through* the Body.

It is by the Prepoſitions we expreſs the Cauſe, the Inſtrument by which, wherewith, or the Manner how a Thing is done; as, I am pale *for* Fear; he was killed *with* a Sword; the Enemy advanced *in* three Columns. The Beams of the Sun with incredible Speed paſs *from* Heaven *through* the Air *to* the Earth, endowed *with* Light and Heat *by* (with, through) which it comforts us, and quickens the Plants which God has provided *for* us, and given *to* us, *for* our Uſe and his Glory.

CHAP.

CHAP. II.

General Rules for English Concord, with Exercises of false Syntax under each, as an Introduction to the Scholar's Writing English syntactically.

RULE I.

A VERB must agree with its Nominative Word in Number and Person [5].

Exercises

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[5] The Word that answers to the Question, Who is? Who does? Who suffers? or What is? What does? What suffers? is the Nominative to which the Verb relates, and is called the Nominative Word; as, I write. Who writes? I. Here (I) is the Nominative Word. We walk. Who walks? We. Here (we) is the Nominative Word. The Trumpet sounds. What sounds? The Trumpet. Here (Trumpet) is the Nominative Word. The Town is besieged. What is besieged? The Town. Here (Town) is the Nominative Word.

The Infinitive Mood, a Part of, or a whole Sentence may be the Nominative to the Verb; as, To cheat is not my Property. What is not my Property? To cheat. Here the Infinitive Mood (to cheat) becomes the Nominative to the Verb. To live without Envy is self-command. What is self-command? To live without Envy. To be proof against the Transports of Passion, is real Greatness of Mind. What is real Greatness of Mind? To be proof against the Transports of Passion. To overcome Pleasure by Reason, and to keep our rebellious Appetites in due Order, is Wisdom. What is Wisdom? To overcome

Exerciſes of falſe Concord.

I *is* going to London, and I *is* to ſtay a Week—I *rides* a very bad Horſe, but you *rides* a good one. Where *is* I to put up my Horſe? Thou *is* always aſking Queſtions. When I *travels* I *loves* to chat; we *paſſes* the Time agreeably. I *is* quite tired, and thou *is* full of Spirits. Where *is* thou to put up, and when *does* thou purpoſe to return? I *purpoſes* to return next Week. I *feeds* my Horſe, and *looks* after him myſelf; I *truſts* not to an Hoſtler, but you *confides* in any one. I *eats* ſparingly when I *travels*. You *eats*, *drinks*, and *ſleeps* well. You *rides* with your Toes out. *Do* my Horſe trot well? Horſes *is* uſeful Creatures, they *carries* Men on Journeys, and *obeys* the Rein. Horſes *fears* the Whip and Spur. A generous Horſe *ſhouldſt* be ſeldom ſpurred.

A merry Heart *make* a chearful Countenance. Anger *reſt* in the Boſom of Fools. A ſoft Anſwer *turneſt* away Wrath. A righteous Man *hate* lying. A wrathful Man *ſtir* up Strife. A Fool *uttereſt* all his Mind. Brutiſh Men *reproaches* human Nature. Wicked Men *is* at continual Variance with themſelves. Abuſe of Mercy *ripen* us for Judgment. Alms given with Oſtentation *diſcovers* Pride. A clear Conſcience *needeſt* no Excuſe, and *feareſt* no Accuſation. Before thou *attempts* conſider whether thou *can* perform. By the Approbation of Evil, you *becomes* guilty of it. Bad Books *is* the public Fountains of Vice. Brave

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come Pleaſure by Reaſon, and to keep our rebellious Appetites in due Order.

To moderate our Affections amidſt Affluence, and to make a generous Uſe of Power and Wealth in flouriſhing Circumſtances, teeming with Temptations, is truly manly. What is truly manly? To moderate our Affections amidſt Affluence, and to make a generous Uſe of Power and Wealth in flouriſhing Circumſtances, teeming with Temptations.

Spirits

Spirits *promotes* the public Good. Beauty, like Glaſs, *are* both brittle and irreparable. Cuſtom in Infancy *become* Nature in old Age. Children *requires* Inſtruction as well as Proviſion. Correction betimes *prevent* many Crimes. Delights, like Phyſicians, *leaves* us when dying. Every Delay of Repentance *are* a Cheat upon ourſelves. Education *makeſt* or *marreſt* the Man. Extravagant Actions *brings* conſtant Diſtractions. Fair Words *is* often a Cloak for foul Actions. Fortune commonly *favour* the Brave. Flattering Friends *is* worſe than open Enemies. Frequent Commiſſion of Sin *harden* Men in it. He who *forgetteſt* God in his Mirth, or himſelf in his Anger, *do* both to his own Deſtruction. Follies paſt *is* ſooner remembered than redreſſed.

Few Sailors *performs* what they *vows* in a Storm. Faithful *is* the Words of a Friend. Fools *ties* knots, and wiſe Men *undoes* them. Fools *makes* Feaſts, and wiſe Men *eats* them. Great Men *has* many Opportunities to do good. Good Men *is* Maſters of their Pleaſure, the bad *is* Slaves. God *healeſt* us by Afflictions when we *is* wounded by Sin. He *have* not loſt enough that *art* not made cautious. Homer's wiſe Men *looks* before and behind. Honour *art* purchaſed and maintained by Induſtry. Honours *graces* wiſe Men, and *makes* Fools notorious. He never *wanteſt* Comfort who *have* Content. He always *liveſt* in Fame who *die* in the Cauſe of Virtue.

Intemperance *kill* more than the Sword. The greateſt Conqueſt you *canſt* make, *are* to overcome yourſelf. Imaginary Dangers often *ſurprizes* us more than real ones. Idleneſs *have* no Advocate, but it *have* many Friends. Knowledge without Virtue *art* but learned Ignorance. Kings *is* Gods among Men, and they *is* Men before God. Knowledge *puff* up ſome Men, and *humble* others. Kindneſſes, like Grains, *increaſes* by ſowing. Kindneſſes *is* loſt upon an ungrateful Perſon. Keep in the middle Way, Extremes to harm *betrays*. Learn by others Vices, how filthy your own *is*. Little Sins commonly *leads* Men into great Evils. Labour *bring* Pleaſure, Idleneſs *bring* Pain.

Long *ſeem* that Delay, which *keep* our Joys away. Learning ſundry Ways *do* to Advancement raiſe. Many purſuing a better Fortune *has* come by worſe. Many by humouring their Paſſions *has* undone themſelves. Mens Actions *is* the greateſt Sign of their Inclinations. Many *has* ſuffered by overtalking, but few *has* by Silence. Maſters *wilt* truſt when Servants *is* juſt. Mens Lives in Peace and War by God preſerved *is*. Many Things *falls* between the Cup and the Lip. Not he who *have* little, but he who *deſireſt* much is poor. No Riches *is* comparable to a contented Mind. Of all Poverty, that of the Mind *art* moſt deplorable. Our Religion *dieſt* as ſoon as our Faith *leave* us. One Vice *art* more expenſive than ten Virtues. O wretch that thou *is*, who *knows* nought, yet *ſcorns* to be taught. Paſt Pleaſures *paves* the Way for future Repentance. Proſperity *gain* Friends, and Adverſity *trieſt* them. Perplexing Cares *brings* on grey Hairs.

Riches gained by Craft, *is* often loſt with Shame. Riches *does* not eaſe Mens Mind, nor *leſſens* their Care. Strong Men *is* ſometimes overcome by the Policy of the weak. They *is* the beſt Teachers who *practiſes* what they *teaches*. True Lovers *does* in one Heart lie, both *lives*, and both together *dies*. Wiſe Men *keeps* their Expences ſhort of their Income.

Words *is* but Wind, but blows *is* unkind. When Paſſion *rideſt*, then give Reaſon the Reins. We *ſhouldſt* write Injuries in Duſt, but Kindneſſes in Marble. Wind *puff* up empty Bladders as Opinion *do* Fools. Your Vice and not your Poverty *are* your Shame. You *mayſt* know Men by the Company they *keeps*. Young Men *goes* to Death, but Death *go* to old Men.

Who *is* thou, O Man, that *preſumes* on thy own Wiſdom? Or why *does* thou vaunt thyſelf on thine own Acquirements? The firſt Step towards being wiſe, *are* to know that thou *is* ignorant: And if thou *would* not be eſteemed fooliſh in the Judgment of others, ſee that thou *caſts* off the Folly of being wiſe in thy own Conceit. A modeſt Man *rely* not on his own Wiſdom, he *weigheſt* the Counſels of a Friend, and *receiveſt* the Benefits thereof: He *turneſt* away his Ear from his own Praiſe, and *believe* it not; he

he *art* the laſt in diſcovering his own Perfections. Yet as a Veil *add* to Beauty, ſo *is* his Virtues ſet off by the Shade which his Modeſty *caſt* upon them. But behold the vain Man, and obſerve the arrogant, he *caſteſt* round his Eyes, and *court* Obſervation, he *toſs* up his Head, and *overlook* the Poor, and *treat* his Inferiors with Inſolence, and his Superiors in return *looks* down on his Pride and Folly with Laughter: He *relieſt* on his own Opinion, and *deſpiſeſt* the Judgment of others; he *ſwallow* with Greedineſs his own Praiſe, and the Flatterer in return *eateſt* him up.

Idleneſs *are* the Parent of Want and of Pain; but the Labour of Virtue *bring* forth Pleaſure. The Hand of Diligence *defeat* Want; Proſperity *attendeſt* on the Labour of the Induſtrious. Who *art* he that *have* acquired Wealth, that *have* riſen to Power, that *have* clothed himſelf with Honour, that *art* ſpoken of in the City with Praiſe, and that *ſtand* before the King in his Council? Even he who *have* ſhut out Idleneſs from his Houſe, and *haſt* ſaid unto Sloth, thou *is* my Enemy. He *riſeſt* up early, and *lieſt* down late; he *exerciſe* his Mind with Contemplation, and his Body with Action, and *preſerve* the Health of both. The ſlothful Man *art* a Burthen to himſelf, his Hours *hangs* heavy on his Head: He *loitereſt* about, and *knoweſt* not what he would do. His Body *art* diſeaſed for Want of Exerciſe; he *wiſh* for Action, but *have* not Power to move; his Mind *are* in Darkneſs, his Thoughts *is* confuſed, he *longeſt* for Knowledge, but *have* no Application. His Houſe *are* in Diſorder, his Servants *is* waſteful and riotous, and he *run* on towards Ruin; he *ſee* it with his Eyes, he *hear* it with his Ears, he *ſhakeſt* his Head, and *wiſheſt*, but *have* no Reſolution; till Ruin *comeſt* upon him like a Whirlwind, Repentance *accompany* Shame, and both *deſcends* with him to the Grave.

Does thou forget, O Man, that thy Station on Earth *are* appointed by the Wiſdom of the Eternal? Who *knoweſt* thy Heart, who *ſeeſt* the Vanity of all thy Wiſhes, and who often in Mercy *denieſt* thy Requeſts. The Uneaſineſs thou *feels*, the Misfortunes thou *bewails*, behold the Root from whence they *ſprings*!

Even

Even thy own Folly, thy own Pride, thy own diſtempered Fancy! *Does* thou not know that the Cup of Felicity, pure and unmixed, *are* by no Means a Draught for mortal Man? *Murmurs* thou therefor at the Diſpenſations of God, and *does* not rather correct thy own Heart? Say not within thyſelf, if I *hadſt* Wealth, or Power, or Leiſure, I *ſhouldſt* be happy; for know, they all of them *brings* to their ſeveral Poſſeſſors their peculiar Inconveniencies. The poor Man *ſee* not the Vexations and Anxieties of the Rich, he *feel* not the Difficulties and Perplexities of Power, neither *knoweſt* he the Weariſomeneſs of Leiſure; and therefor it *come* to paſs that he *repineſt* at his own Lot.

Revenge *ſtop* at nothing that *are* violent or wicked; the Hiſtories of all Nations and Ages *is* full of the tragical Outrages that *has* been committed by this diabolical Paſſion. A paſſionate Temper *render* a Man unfit for Buſineſs, *deprive* him of his Reaſon, *rob* him of all that *are* great and noble in his Nature; it *makeſt* him unfit for Converſation, *deſtroyeſt* Friendſhip, *change* Juſtice into Cruelty, and *turn* all Order into Confuſion.

Sees thou not that the angry Man *loſe* his Underſtanding? Whilſt thou *is* yet in thy Senſes, let the Madneſs of another be a Leſſon to thyſelf. Conſider how few Things *is* worthy of Anger, and then thou *will* wonder that any but Fools *ſhouldſt* be wroth. In Folly or Weakneſs it always *begin*; but be well aſſured, it ſeldom *conclude* without Repentance. On the Heels of Folly *tread* Shame; at the Back of Anger *ſtand* Remorſe.

An unruffled Mind in a ſound Body, *are* a ſhort, but full Deſcription of a happy State in this World: He that *have* theſe two, *haſt* little more to wiſh for, and he that *want* either of them, will be but little the better for any Thing elſe. Covetous Men *needs* Money leaſt, yet moſt *affects* it; and Prodigals who *needs* it moſt, leaſt *regards* it. As certain Rivers *is* never uſeful but when they *overflows*; ſo *have* Friendſhip nothing more excellent in it than Exceſs, and rather *offend* in her Moderation, than in her Violence.

RULE

RULE II.

TWO or more Nouns of the Singular Number, having a copulative Conjunction between them, require a Verb Plural.

Examples of falſe Syntax.

A ſluggard and a diſſolute Perſon *is* often Companions. Abundance and Plenty *makes* Prodigals dainty. Courteſy and Humility *is* Marks of Gentility. Danger and Adverſity *diſcovers* true Friendſhip. Envy and Exceſs *waſtes* the Spirit and the Fleſh. Eaſe and Honour *is* ſeldom Bed-fellows. Glory, Honour, Tranquility, and Praiſe *is* purchaſed by Learning. Knowledge and Learning *is* preferable to Riches. Life and Death *is* in the Power of the Tongue. Poverty and Shame *attends* thoſe who refuſe Inſtruction. Riches and Care *is* inſeparable Companions. Safety and Peace *completes* the Happineſs of a Nation. Innocency and Humanity *is* the Beauties of the Soul. Virtue and Honour *does* Juſtice to each other. Conſcience and Covetouſneſs *is* never to be reconciled. Deſire and Deſpair when both at the Height *is* ſome of the ſtrongeſt Ingredients of Unhappineſs.

If you and Tullia *is* well, I and Cicero *am* well. I and you *is* both of an Age. You and I *writes* often to John, but *receives* no Anſwer. John and I *reads* better than you. He and James *rides* to Town, and Peter and Alexander *ſtays* at home. Thou and he *runs* ſwiftly. I and he *ſings* merrily. She and I *dances* to the Fiddle. He and you *bowls* well. My Father and Mother, who *is* now dead, *was* very pious. I and your Mother *deſigns* to ſee you in a few Days. Your Brother and I *has* been ill of a Cold. Cyrus and Alexander, who ſubdued Aſia, *is* renowned among all Nations. Hamilcar, Annibal, and Aſdrubal, who carried on a War againſt the Romans, *was* very ſkilful Generals. Homer, Virgil, and Horace, *has* always been, and ſtill *is*, eſteemed moſt excellent Poets.

Poetry,

Poetry, Painting, Sculpture, Muſic, and Architecture, *affords* not only an innocent, but a moſt ſenſible and ſublime Entertainment.

There is a moſt moving Eloquence in the human Countenance, Air, Voice, and Geſture; for, as Friendſhip, Love, Good-humour, and Joy, *raiſes* correſpondent Feelings in every Heart, and *ſpreads* through every Feature, and particularly *ſhoots* from the Eyes their ſofter and fiercer Fires with an irreſiſtible Energy. So Hatred, Enmity, Ill-humour, and Melancholy, *diffuſes* a ſullen and ſaddening Air over the Face, and flaſhing from Eye to Eye, *kindles* a Train of ſimilar Paſſions.

Generous and noble Spirits *ſtrives* as much not to be overcome in Courteſy, as the valiant and couragious not to be overcome in Battle.

Fables, Figures, Allegories, and Poems frequently *ſoftens* the Severities of Inſtruction, and *enforces* the Doctrines that is contained under them.

RULE III.

THE Subſtantive Verb *am*, with its Paſt Time *was*, has the foregoing State of a Pronoun both before and after it.

Examples of falſe Syntax.

Thou art *him* who bought the Books—I am *him* who brought the Letters. Theſe are *them* who ſold the Horſes. Was it *me* that ſaid ſo! It was not *me* indeed. I am *him*. It is *me* that tells you ſo, and not *him*. It was *thee* who wrote the Letters, and it was *her* that carried them. It was not *us* who broke the Glaſs, it was *them*. Tell me if thou art *him* who wrote this Letter. I am not *him*—it was not *me*. It was neither *him* nor *her*. It was either *them* or *us*. If *them* were the Perſons let them go. If *us* were all juſt, there would be no Need of Fortitude.

Me was abroad Yeſterday, and *thee* art to go Tomorrow. Was *her* in Town? If *her* were in the Country, *her* is in a bad State of Health. *Them* are good

good Boys; for *them* are always ſtudying. *Him* is always in Miſchief. *Her* is of a ſweet Diſpoſition. *Us* were not of that Society. *Him*, *her*, and *me*, were all in one Pew. *Us* and *them* were at no great Diſtance. *Us* are all mortal. By Induſtry *us* are redeemed from the Moleſtations of Idleneſs. It is not *me* that reads ſo; it is *thee* that reads ſo ill.

It was *thee*, O Lord, who created all Things; *us* are the Workmanſhip of thy Hands; *thee* alone art worthy of Praiſes. Is it *him* that rides on the white Horſe? Was it *her* that ſpoke laſt? Are *them* the intemperate People you ſpoke of? Are *them* not meager? Are *them* not ſickly; Are *them* not ſpiritleſs?

Great Perſons are like Flags on the Top of a Ship's Maſt; as *them* are more high, ſo are *them* more ſubject to the Wind and Storms.

RULE IV.

NOUNS of Number or Multitude may have a Verb, either of the Singular or Plural Number, though the Noun itſelf be Singular.

Note, Collective Nouns, or Nouns of Number or Multitude, are, Committee, Parliament, Mob, Part, Tribe, Corporation, Aſſembly, Synod, Convocation, City, Nation, People, Family, Flock, &c. This Rule is ſo eaſy, that there is no Occaſion for Examples.

RULE V.

WHEN two Nouns come together, the former is by the Addition of ('s), changed into the Genitive Caſe; as, the King's Prerogative, for the Prerogative of the King. Diana's Chaſtity, for the Chaſtity of Diana [6].

Examples

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[6] When three or more Nouns are connected by the Conjunctions (and), (or), and (nor), the Genitive

Examples of falſe Syntax.

Do you ſee that *Boys* Rudeneſs, he had almoſt hit the *Womans* Face. This is *Johns* Book, he has read *Virgils* Æneid and *Homers* Iliad. He admires *Horaces* Art of Poetry and *Ovids* Works. Have you read *Miltons* Poems or *Thomſons* Seaſons? I have read *Popes* Homer and *Drydens* Virgil. The *Churches* Peace is to be maintained. That is the black *Bitches* Puppy. The *Fiſhes* Tail ſlipped out of my Hand. I held by the *Horſes* Mane. *Georges* Horſe gallops well. This is the *Pages* Hat. That is her *Graces* Coach. He drinks *Aſſes* Milk. This is *Charleſs* Dog; I found him in St. *Jameſs* Park. A wiſe *Mans* Anger is of ſhort Continuance. An *Harlots* Breath is the Gate of Death. A wiſe Son hears his *Fathers* Inſtructions.

A *Mans* beſt or worſt Fortune is his Wife. A *Beggars* Song is more chearful than a *Thiefs*. Better to be a *Dogs* Head than a *Lions* Tail. Content is the *Poors* Riches, Deſire the rich *Mans* Poverty. Good Education is the Foundation of *Mans* Happineſs. Induſtry is *Fortunes* right Hand, and Frugality her left. Learning is the rich *Mans* Ornament, and the *Poors* Riches. Money is the *Miſers* God, which he ſalutes at an humble Diſtance, and dares not be too familiar with. Make no *Mans* Misfortune the Subject of Deriſion. Poets give *Virtues* Name a never-dying Fame. Succeſs is *Gods* uſual Reward of Diligence; and Proſperity and Succeſs are the induſtrious *Mans* Attendants. Two Boys ran away with that *Boys* Hat. Four Kings contended for one *Kings* Crown. Ten Sons had one *Sons* Fortune divided among them; and three

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tive Caſe may be formed only from the laſt; but the Poſſeſſive, i. e. the ('s) is underſtood to each of the foregoing. As, theſe are Abraham, Iſaac, and Jacob's Poſterity. It is either Homer, Virgil, Horace, or Ovid's Works. It is neither Annibal, Pompey, Ceſar, nor Alexander's Sword.

Siſters

Siſters took one *Siſters* all. Two Pages ſtood at this *Pages* back. All the Fiſhes run at that *Fiſhes* Approach. This *Bitches* Noiſe made three Bitches bark. Three Aſſes kicked againſt this *Aſſes* Sides. Two Dogs faſtened on our *Dogs* Neck. Theſe Bulls gored this *Bulls* Hide. All the Mares kicked at this *Mares* Foal. *Mans* Fall is *Mans* Misfortune. *Womans* Chaſtity is *Womans* Honour.

Theſe Horſes bit this *Horſes* Neck. Theſe Cats tore this *Cats* Skin. I can put theſe Needles through this *Needles* Eye. Three Soldiers came with one *Soldiers* Billet. Two Ships ran foul of one *Ships* Hawſer.

RULE VI.

WHEN a Pronoun comes before the Verb, it muſt be of the foregoing State; when it is ſet after the Verb, it muſt be of the following State.

Examples of falſe Syntax.

The Maſter loves *thou* and *I*, becauſe *us* are diligent Boys. *Me* and *thee* can conſtrue our Leſſons. The Horſe carries both *he* and *ſhe*. *Thee* will never be a Scholar, if *thee* doſt not ſtudy more diligently. *Me* and *my* Brother are twins. *Them* ſend *I* a needleſs Errand. Who learned *thou* to write? Where are the Apples, has *him* eat *they?* I taught *he* his Leſſon, and *him* and *me* have Liberty to play.

Did you ſee my Siſter? *Her* and *me* go to viſit our Aunt, and I will buy *ſhe* ſome Nuts. *Him* and *me* dance a Minuet; but *thee*, and *her*, and *them*, dance Country-Dances. Will you hear *I* my Leſſon? Do you make *we* a Preſent of theſe Oranges? *Me* and my Couſin gave *they* theſe Figs.

Cyrus uſed to ſay, no Man ought to govern but *him* that is better than *them* that are governed. Could *us* rightly conſider the Miſeries of others, *us* ſhould be more thankful for the many Mercies *us* enjoy. As *him* that is Maſter of a good Invention, ſhews himſelf to have a lively Fancy, ſo *him* that can make a good Collection, diſcovers a ſound Judgment.

A con-

A conceited Man is naturally ungrateful; *him* has too great an Opinion of his own Merit, to value the moſt generous Acts of Kindneſs that can be done *he*: And as his Ingratitude will not let *he* ſerve any Man; ſo his Conceitedneſs will ſcarce ever ſuffer any Man to ſerve *he*. Epicurus mocked at all Pains that torment the Body; ſaying, if *them* were ſmall, *us* ſhould not mind *they*; and if violent, *them* would not laſt long.

Them that oppreſs the Poor to increaſe their Riches, and *them* that give to the Rich, ſhall ſurely come to want.

Conſider, O Parent, the Importance of thy Truſt; the Being *thee* haſt produced, it is thy Duty to ſupport. Upon thee it depends whether the Child of thy Boſom ſhall be a Bleſſing or a Curſe to thyſelf; a uſeful or worthleſs Member to the Community. Prepare *he* early with Inſtruction, and ſeaſon his Mind with the Maxims of Truth. Watch the Bent of his Inclination, ſet *he* right in his Youth, and let no evil Habit gain Strength with his Years. The Soil is thy own, let it not want Cultivation; the Seed which *thee* ſoweſt, that alſo ſhalt *thee* reap. Teach *he* Obedience, and *him* ſhall bleſs *thou*; teach *he* Modeſty, and *him* ſhall not be aſhamed. Teach *he* Gratitude, and *him* ſhall receive Benefits; teach *he* Charity, and *him* ſhall gain Love. Teach *he* Temperance, and *him* ſhall have Health; teach *he* Prudence, and Fortune ſhall attend *he*. Teach *he* Sincerity, and his own Heart ſhall not reproach *he*.

Teach *he* Diligence, and his Wealth ſhall increaſe; teach *he* Benevolence, and his Mind ſhall be exalted. Teach *he* Science, and his Life ſhall be uſeful: teach *he* Religion, and his Death ſhall be happy.

RULE VII.

THE Pronoun when ſet alone, as an Anſwer to a Queſtion, muſt be of the foregoing State; as, Who ſaid it? I, *i. e.* I ſaid it. Who did that? He, i. e. he did that. Who burned the Letters? They, i. e. they burned, &c.

Examples of falſe Syntax.

Who made that Pen? *Me.* Who ſpilt the Ink? *Him.* Who read the Letter? *Her.* Who ſaid ſo? *Us.* Who tore the Books? *Them.* Who will have this Apricock? *Me.* Who eat the Plumbs? *Her.* Who is Captain of this Form? *Me,* Sir. Who told you that? *Him.* Which of the Parties play beſt? *Them.* Which of you reads firſt? *Me.* Who abhors lying? *Us.* Which are the naughty Boys? *Them.* Who is the beſt Scholar? *Him.* Who told you that I was going to Town? *Her.* Who broke the Glaſs? *Her,* none but *her.* Who did all this Miſchief? *Them,* who but *them.* Who, ingrate, heaped all theſe Favours upon you? *Me,* who but *me.*

RULE VIII.

A Prepoſition has the following State of a Pronoun after it.

Examples of falſe Syntax.

He begged an Apple of *I,* to give to *thou.* Theſe Oranges were ſent to *I* by *he.* To *who* will you give that Cake? With *who* do you live? And from *who* did you get that Money? Will you go with *I,* or will you ſtay with *he?* I will write to *ſhe,* to know if ſhe ſpoke to *they* about it. He ſaid he would run a Sword through *he.* I received a Letter from *he,* and another from *ſhe.* You ſhould not ſpeak ill of *he,* nor of *ſhe.*

God is my Refuge, I will truſt in *he.* Put no Confidence in *ſhe,* nor in *they.* Will you not confide in *I?* You may truſt to *we?* He thinks himſelf above *thou* and *I.* Does he think himſelf above *we?* I have no Money about *I.* Follow after *he* and *ſhe.* Let us play againſt *they?* We will not ſit among *they.* Did you throw the Ball at *ſhe?* He ſpoke not a Word before *we?* He walks behind *I.* It is beneath *I* to ſpeak to *he.* I ſit between *he* and *ſhe.* It lies beyond *we.* It dropped beſide *ſhe.* It fell on *I.* The Cart ran

over

over *he*. He ſhot the Arrow towards *they*. He put it under *I*. She can do nothing without *they*.

Receive not the Favours of a mercenary Man, reject the profered Kindneſſes of *he* that is wicked; they will be a Snare unto *thou*. Of all Injuſtice, that is the greateſt which impoſes on *we* under the ſpecious Shew of Kindneſs and good Meaning. Pride will make a Man dictate to his Superiors of *who* he ought to learn. Rebuke thy Servant without Paſſion, with ſoft Words, and ſtrong Arguments, leaſt he ſee a Fault in *thou*, whilſt thou art reproving one in *he*. We ought not to judge of Mens Merits by their Qualifications, but by the Uſe they make of *they*. Withhold not good from *they* to *who* it is due. Folly is Joy to *he* that is deſtitute of Wiſdom. Woe unto *he* that heapeth up Riches in Abundance, and rejoices alone in the Poſſeſſion of *they*. Ill Reports do harm to *he* that utters them, and to thoſe of *who* they are made, as well as to *they* who made them.

RULE IX.

THE comparative Adverbs *than* and *as*, have the foregoing State of a Pronoun after them; except a Prepoſition expreſſed or underſtood comes between them and the Pronoun [7].

Examples of falſe Syntax.

He has eaten more than *me*. I have written more than *thee*. John reads better than *him*. Can you read better than *me?* He dances better than *her*, but

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[7] *Whom* the following State of *who*, is uſed after *than*; as, my Father is dead, than whom, a better Man never lived. When the Verb is underſtood in the ſecond Member of a Sentence, the following State of the Pronoun is ſet after *than* and *as*; as, he favours him more than me, i. e. than he favours me. I love him as well as her, i. e. as I love her.

ſhe ſings better than *him*. They run faſter than *us*, but we can ride better than *them*. Though you are taller than *me*, yet I am a better Scholar than *thee*. There is not a more diligent Boy than *him*, nor a more modeſt young Lady than *her*. They have a ſhorter Leſſon than *us*; yet by our Diligence we will be able to ſay ſooner than *them*. You are two Years older than *me*. Who writes worſe than *thee?* None abhors lying more than *him*, nor Idleneſs more than *her*. They are richer than *us*, but we are more learned than *them*. None ſtudies harder than *me*; and no body trifles more than *thee*. Is there a more pious Man than *him?* Or a more virtuous Woman than *her?* We ſtudy while they play; who, therefor, will be more happy than *us*, or who more miſerable than *them?* I am as heavy as *him*, but not ſo heavy as *her*. You are as fair as *her*, but not ſo fair as *me*. I am as good a Scholar as *him*. Am not I as good as *thee?* I can write as well as *him*, and read as well as *her*. They can diſpute as well as *them*. I can ride as well as *them*.

I have not ſo much Gold as *him*. I have as good a Right as *her*. You have not ſo good a Right as *us*. Why do not they go as well as *us?* You have given him more than *I*. You have ſent her as much as *he*. You have done more for him than for *I*. You have left as much to him as to *ſhe*. He has done more for them than for *we*. It will lie as heavy upon them as upon *we*. He will give you a Share as well as *he*.

RULE X.

THE relative Pronoun muſt agree with its Antecedent, that is, its foregoing Noun or Nouns, in Number and Gender; as, this is the Boy *who* ſtudies ſo diligently, *he* will certainly be a very great Man. This is the Woman *who* wrote the Letter, *ſhe* ſpells very well. This is the Orange *which* you gave me, *it* is very bitter. I highly prize the Rules of Grammar, *they* teach to ſpeak and write correctly.

Obſerve, that *who* and *whom* relate to Perſons, and *which* and *what* to Things.

Examples of falſe Syntax.

That Table is wet, *he* muſt be wiped. This Pen is bad, *ſhe* muſt be mended. The Tree muſt be pruned, elſe *he* will bear no Fruit. Thy Brother is a good Scholar, and behaves genteely, *ſhe* is much praiſed. My Siſter goes into the Country, and *he* returns on Wedneſday. This Boy reads well, *it* is a good Child. Your Daughter plays well on the Harpſicord, *it* has a good Taſte. My Father and Mother are very healthy, though *we* are advanced in Years. My Brother and I were in Town laſt Week, and *ye* ſaw the Lord-Mayor in his State Coach. You and I will go to Church, where *they* will hear a good Sermon. My Father and Mother come here next Week, and *ye* intend to ſtay a few Days.

The Wind blew off my Hat, and I cannot find *her*. That Candle is too ſmall, you cannot ſee with *her*. I will make you a Preſent of my Top, *he* is a very good one. That Man runs faſt, *it* will be here firſt. He is the Man *which* brought the News. This is the Woman *which* ſpeaks French. Theſe are all the Boys *which* were idle. That is the Houſe *who* was burned down. This is the Book *who* you ſent me. Are theſe the Apples *who* I ſent you? He is a wiſe Man *which* ſpeaks little.

Demetrius compares Proſperity to the Indulgence of a fond Mother, *who* often ruins the Child; but *ſhe* compares the Affection of the divine Being to that of a wiſe Father, *which* would have *her* Sons to labour, to feel Diſappointment and Pain, that they may gather Strength, and improve their Fortitude: There are not on Earth, ſays *ſhe*, a Spectacle more worthy the Regard of a Creator intent on *her* Works, than a brave Man ſuperior to *her* Sufferings: It muſt be a Pleaſure to Jupiter himſelf, to look down from Heaven, and ſee that great Man Cato, amidſt the Ruins of *its* Country, preſerving *its* Integrity. As our Station is higher in the World, the more Care we ſhould take

of our Lives and Actions, that *ye* be kept within the Compaſs of Lowlineſs and Humility.

Aurelius uſed to ſay, that he would not part with the little *ſhe* had learned, for all the Gold in the World; and that *it* had more glory from what *ſhe* had read and written, than from all the Victories *it* had won, and all the Realms *ſhe* had conquered. By Experience know a Man to be faithful before you approve *her* your Friend. Atys, the Son of Creſus, *which* had been dumb all *her* Life, when *ſhe* ſaw a Soldier of Cyrus ready to kill *her* Father, by the Force of natural Affection, broke the Strings of *her* Tongue, and cried out, O kill not Creſus the King! Could we rightly conſider the Miſeries of others, *they* ſhould be more thankful for the many Mercies *they* enjoy. He *which* is not ſatisfied with what *you* now enjoys, it may reaſonably be ſuſpected *you* never will with what *you* may poſſeſs.

Demetrius the Athenian adviſed King Ptolomy to read Books of Hiſtory, and ſuch *who* treated of Government; for *ye* will tell Princes *that* Truths, *who* a flattering Courtier dares not.

RULE XI.

AN Adjective muſt agree with its Subſtantive in Number; as, this Man, theſe Men; that Woman, thoſe Women.

Note, *This*, which in the Plural makes *theſe*, and *that*, which makes *thoſe*, are all the Adjectives in our Language that vary their Number: For Engliſh Adjectives have neither Gender, Number, nor Caſe. It has been uſual to join *this* and *that*, to a Noun of the Plural Number, when ſuch Noun has no Singular; as, by this Means, by that Means; which we find better written now, by theſe Means, by thoſe Means.

Examples of falſe Syntax.

This Bellows will not blow. *This* Tongs is too heavy. *That* Books are well bound. *Thoſe* Book is much

much torn. *This* Pens is too ſoft. *Theſe* Fiddle is not good. *Thoſe* Paper is too thin. *That* Men eat heartily. *Thoſe* Man drinks ſparingly. *This* Boys are very idle. *That* Girls are very frolickſome.

It is not ſo much *theſe* or *thoſe* Profeſſion or Quality among Men that gives us Honour and Eſteem, as the well or ill behaving ourſelves in *that* ſeveral Stations. In Rome, whoever did *this* five Things, viz. Diſobeyed his Father, robbed the Temple, hurt a Widow, fled from Battle, or injured a Stranger, were baniſhed the City. A ſound Mind in a ſound Body, is a ſhort, but full Deſcription of a happy State in *theſe* World: He that has *this* two, has little more to wiſh for: And he that wants either of them, will be but little the better for any Thing elſe. Better it is to fall among Crows than Flatterers; for *that* only devour the Dead, *this* the Living. Solon made a Law, that *that* Parents ſhould not be relieved in their old Age by their Children, who did not take Care to give them a virtuous Education. The Evils naturally incident to human Life, are numerous enough, without being multiplied by *that* of Choice. When Saladine returned from his Conqueſt in the Eaſt, he cauſed his Shirt to be carried on the Top of a Spear, with *theſe* Proclamation, *theſe* is all the victorious Saladine ſhall carry to his Grave [7].

RULE

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[7] The Scholar is often at a Loſs concerning the Uſe and Order of *this* and *that*, with their Plurals *theſe* and *thoſe*: *This* and *that*, and likewiſe their Plurals, are always oppoſed to each other in a Sentence. When *this* and *that* relate to ſome foregoing Words, or a former Sentence, *this* refers (like *hic*) to the latter; *that* (like *ille*) to the former; as, their Judgment in *this*, we may not, and in *that*, we need not follow. So the Plural *theſe* relates to the Perſons or Things laſt mentioned, and *thoſe* to the firſt; as, more Rain falls in June and July than in December and January; but it makes a much greater Shew upon

RULE XII.

A Comparative Adverb muſt not be ſet before an Adjective compared by *er* or *eſt*; as, ſofter, ſofteſt; not more ſofter, moſt ſofteſt, &c.

Exerciſes of falſe Syntax.

That Swan is *more* whiter than Snow. That Crow is *more* blacker than Jet. London is *more* larger than Paris. My Book is *more* cleaner than yours. She is *more* wiſer than he. Solomon was the *moſt* wiſeſt of Men. She was the *moſt* handſomeſt of her Sex. He is the *moſt* honeſteſt Man alive. He was the *moſt* fitteſt Perſon for that Undertaking. John is *more* taller than Thomas, but he is a *more* better Man. My Hand is *more* cleaner than yours, but your Hand is *more* ſofter than mine. My Book is *more* better bound than yours, though yours be *more* dearer. He has the *moſt* prettieſt Behaviour, and the *moſt* genteeleſt Walk of any in the School. He is the *moſt* worthieſt Man

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on the Earth in *theſe* Months than in *thoſe*, becauſe it lies longer upon it. Thus we ſee that *this* and *that* are relative, as well as demonſtrative Pronouns.

It may be obſerved in general, that when *this* or *that* is uſed alone, i. e. not oppoſed to each other; that *this* is ſpoken or written of Perſons or Things immediately preſent, and, as it were, before our Eyes, or next or neareſt with Relation either to Place or Time; as, this Man I love, this Book I like, &c. i. e. the Man or Book immediately before me, either with reſpect to Proximity of Thought, immediately ſpoken of, or neareſt with Relation to Time or Place. *That*, is ſpoken or written of Perſons or Things paſſed, abſent, or diſtant in Relation to Time and Place; as, that Man, that Book, &c. i. e. a Man and Book abſent, diſtant, ſeen, thought of, and mentioned before. The Plurals *theſe* and *thoſe*, follows each the Rule of its Singular.

alive

alive. He was the moſt *wickedeſt* among them. This is the *moſt* ſowereſt Apple I ever taſted.

The *moſt* readieſt Way to arrive at Glory, is to be what we deſire to be accounted. The *moſt* ſtrongeſt Things is in Danger even from the *moſt* weakeſt. It is the *moſt* higheſt Ingratitude to overlook a thouſand Mercies, and murmur at one Affliction. He is a *more* happier Man who wants many Things in this Life, and enjoys Contentment; than he that has all Things, but wants that Bleſſing. He is a happy Man that has a true Friend; but he is *more* happier that does not ſtand in need of one. Bajazet, being overcome by Tamerlane, was ſhut up in an Iron Cage; which was but a Remove from a *more* larger into a *more* leſſer Room: For to an ambitious Mind, the whole World is but a *more* wider Cage.

Beware of Drunkenneſs; it impairs the Underſtanding, waſtes the Eſtate, baniſhes the Reputation, conſumes the Body, and renders a Man of the *moſt* brighteſt Parts, the common Jeſt of the *moſt* meaneſt Clown. Gentle and prudent Reply to indecent and ſcurrilous Language, is the *moſt* ſevereſt, though moſt *innocenteſt* Revenge. Religion is the moſt *chearfuleſt* Thing in the World; and forbids us nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them. There is not a more *certainer* or ſurer Sign of a Coward, than his ſwearing, bragging, and bullying.

N. B. Take Care to diſtinguiſh ſuch Adjectives as are compared only by *more* and *moſt*; for they never take *er* or *eſt* at the End; as, more wicked, moſt wicked, not more wickeder, moſt wickedeſt, &c.

CHAP. III.

Promiſcuous EXERCISES in PROSE and VERSE on all the foregoing Rules.

On CONVERSATION.

SOCIETY *ſubſiſt* among Men by a mutual Communication of their Thoughts to each other. Words, Looks, Geſture, and different Tones of Voice, *is* the Means of that Communication. I *ſpeaks*, and in an Inſtant my Ideas and Sentiments *is* communicated to the Perſon *which hear I*; my Soul in a Manner *paſs* into his. This Communication of my Thoughts *are* again the Occaſion of others in *he*, *who* he *communicate* to *I* in his Turn. Hence *ariſe* one of the moſt lively of our Pleaſures; by *this* Means too *us enlarges* our Knowledge, and this reciprocal Commerce *are* the principal Source of our intellectual Wealth.

The firſt Rule with regard to Converſation, *are* to obſerve all the Laws of Politeneſs in *him*. *Theſe* Rule *are* of all others the moſt indiſpenſable. It is not in every *ones* Power perhaps to have fine Parts, ſay witty Things, or tell a Story agreeably; but every Man *mayeſt* be polite, if *him pleaſe*, at leaſt to a certain Degree. Politeneſs *have* infinitely more Power to make a Perſon loved, and his Company ſought after, than the moſt extraordinary Parts or Attainments *him* can be Maſter of. *This* ſcarce ever *fails* of exciting Envy, and Envy *have* always ſome Ill-will in it. If you *wouldſt* be eſteemed, make yourſelf be loved; *us* always *eſteems* the Perſon *us loves* more than *him deſerve*, and the Perſon *us does* not love, as little as ever *us* can; nay, *us does* all *us* can to deſpiſe *he*, and commonly ſucceed in it. Great Talents for Converſation *requires* to be accompanied

with

with great Politeneſs; *him which eclipſe* others *owe they* great Civilities; and whatever a miſtaken Vanity *mayeſt* tell *we*, it is better to pleaſe in Converſation than to ſhine in *him*.

Another general Rule in Converſation *are*, to conform yourſelf to the Taſte, Character, and preſent Humour of the Perſons you *converſes* with. This Rule *art* a Conſequence of the foregoing; Politeneſs *dictate* it, but it *require* a large Fund of good Nature and Complaiſance to obſerve *her*; not but a Perſon muſt follow his Talent in Converſation; do not force Nature, no one ever *didſt* it with Succeſs. If you *has* not a Talent for Humour, or Raillery, or Story-telling, never attempt *they*. Contain yourſelf alſo within the Bounds of what you *knows*, and never talk upon Things you *is* ignorant of, unleſs it be with a View to inform yourſelf. A Perſon cannot fail in the Obſervance of *theſe* Rule without making himſelf ridiculous; and yet how often *does us* ſee *her* tranſgreſſed! Some, who on War or Politics could talk very well, will be perpetually haranguing on Works of Genius and the Belles Lettres; others *which* is capable of Reaſoning, and *wouldſt* make a Figure in grave Diſcourſe, *wilt* yet conſtantly aim at Humour and Pleaſantry, though with the worſt Grace imaginable.

Hence it *are*, that *us ſees* a Man of Merit ſometimes appear like a Coxcomb, and *hears* a Man of Genius talk like a Fool. Avoid Diſputes as much as poſſible. In order to appear eaſy and well-bred in Converſation, you *mayeſt* aſſure yourſelf it *require* more Wit, as well as more good Humour, to improve, than to contradict the Notions of another; but if you are at any Time obliged to enter on an Argument, give your Reaſons with the utmoſt Coolneſs and Modeſty, two Things *who* ſcarce ever fail of making an Impreſſion on the Hearers. Beſides, if you *is* neither dogmatical, nor *ſhews* either by your Actions or Words that you *is* full of yourſelf, all *wilt* the more heartily rejoice at your Victory; nay, *ſhouldſt* you be pinched in your Argument, you *mayeſt*

make your Retreat with a very good Grace; you were never poſitive, and *is* now glad to be better informed. This *have* made ſome approve the Socratical Way of Reaſoning, where, while you ſcarce *affirms* any Thing, you *canſt* hardly be caught in an Abſurdity; and though poſſibly you *is* endeavouring to bring over another to your Opinion, *who* is firmly fixed, you *ſeems* only to deſire Information from *he*.

In order to keep that Temper *who* is ſo difficult, and yet ſo neceſſary to preſerve, you *mayeſt* pleaſe to conſider, that nothing can be more *unjuſter* or ridiculous, than to be angry with another, becauſe *him are* not of your Opinion. The Intereſt, Education, and Means by *whom* Men *attains* their Knowledge, *is* ſo very different, that it *are* impoſſible *them ſhouldſt* all think alike, and *him have* at leaſt as much Reaſon to be angry with you, as you with *he*. Sometimes, to keep yourſelf cool, it may be of Service to aſk yourſelf fairly, what might have been your Opinion, *hadſt* you all the Biaſſes of Education and Intereſt your Adverſary *mayſt* poſſibly have? But if you *contends* for the Honour of Victory alone, you may lay down this as an infallible Maxim, that you *canſt* not make a more falſe Step, or give your Antagoniſt a *more* greater Advantage over you, than by falling into a Paſſion.

When an Argument is over, how many weighty Reaſons *do* a Man recollect, *who* his Heat and Violence made *he* utterly forget?

It *art* yet more abſurd to be angry with a Man becauſe *him do* not apprehend the Force of your Reaſons, or give weak ones of his own. If you *argues* for Reputation, *theſe make* your Victory the *more* eaſier; *him is* certainly in all Reſpects an Object of your Pity, rather than Anger; and if *him canſt* not comprehend what you *does*, you *oughteſt* to thank Nature for her Favours, *which have* given you ſo much the *more* clearer Underſtanding.

You may pleaſe to add *theſe* Conſideration, that among your Equals no one *value* your Anger, *who* only *prey* upon its Maſter; and perhaps you *mayſt* find

ſind it not very conſiſtent either with Prudence, or your Eaſe, to puniſh yourſelf whenever you *meets* with a Fool or Knave.

If you *propoſes* to yourſelf the true End of Argument, *who art* Information, it may be a ſeaſonable Check to your Paſſion; for if you *ſearches* purely after Truth, it will be almoſt indifferent to you where you *finds him*. I cannot omit in this Place an Obſervation *who me has* often made, namely, that nothing *procure* a Man more Eſteem, and leſs Envy from the whole Company, than if *him chuſe* the Part of Moderator, without engaging directly on either Side in a Diſpute. *Theſe give* him the Character of impartial, *furniſh he* with an Opportunity of ſifting Things to the Bottom, of ſhewing his Judgment, and of ſometimes making handſome Compliments to each of the contending Parties. I ſhall cloſe *theſe* Subject with giving you one Caution: When you *hath* gained a Victory, do not puſh it too far; it *art* ſufficient to let the Company and your Adverſary ſee it *art* in your Power, but that you *is* too generous to make uſe of it.

The Faculty of interchanging our Thoughts with one another, or what *us expreſſes* by the Word Converſation, *have* always been repreſented by moral Writers, as one of the *moſt* nobleſt Privileges of Reaſon, and *who* more particularly ſet Mankind above the Brute Part of the Creation. Though nothing ſo much *gain* upon the Affections as this extempore Eloquence, *who us has* conſtantly occaſion for, and *is* obliged to practice every Day, *us* very rarely *meets* with any *which* excel in *him*. The Converſation of moſt Men *are* diſagreeable, not ſo much for want of Wit and Learning, as of good Breeding and Diſcretion.

If you *reſolves* to pleaſe, never ſpeak to gratify any particular Vanity or Paſſion of your own, but always with a Deſign either to divert or inform the Company. A Man *which* only *aim* at one of *this*, *art* always eaſy in his Diſcourſe; *him art* never out of Humour at being interrupted, becauſe *him conſider* that *that which hears he is* the beſt Judges, whether what

what *him* was ſaying could either divert or inform *they*.

A modeſt Perſon ſeldom *fail* to gain the good Will of thoſe *him converſe* with; becauſe nobody *envy* a Man *which do* not appear to be pleaſed with himſelf. *Us ſhouldſt* talk extremely little of ourſelves. Indeed, what can *us* ſay? It *wouldſt* be as imprudent to diſcover our Faults, as ridiculous to count over our fancied Virtues. Our private and domeſtic Affairs *is* no leſs improper to be introduced into Converſation. What *do* it concern the Company how many Horſes you *keeps* in your Stables? Or whether your Servant *art* moſt Knave or Fool? A Man *mayeſt* equally affront the Company *him* is in, by engroſſing all the Talk, or obſerving a contemptuous Silence.

Before you *tells* a Story, it *mayeſt* be generally not amiſs to draw a ſhort Character, and give the Company a true Idea of the principal Perſons concerned in *him*. The Beauty of moſt Things conſiſting not ſo much in their being ſaid or done, as in their being ſaid or done by ſuch a particular Perſon, or on ſuch a particular Occaſion. Notwithſtanding all the Advantages of Youth, few young People *pleaſes* in Converſation; the Reaſon *are*, that Want of Experience *make they* poſitive; and what *them ſays are* rather with a Deſign to pleaſe themſelves than any one elſe. It *art* certain, that Age itſelf *ſhalt* make many Things paſs well enough, *who wouldſt* have been laughed at in the Mouth of one much younger. Nothing however *are* more inſupportable to Men of Senſe, than an empty formal Man, *which ſpeak* in Proverbs, and *decide* all Controverſies with a ſhort Sentence. *Theſe* Piece of Stupidity *are* the more inſufferable, as it *put* on the Air of Wiſdom.

A prudent Man *wilt* avoid talking much of any particular Science for *whom him art* remarkably famous. There *are* not, I *thinks*, a *more* handſomer Thing ſaid of Mr. Cowley in his whole Life, than that none but his intimate Friends ever diſcovered *him waſt* a great Poet by his Diſcourſe. Beſides the Decency of *theſe* Rule, *he art* certainly founded in good Policy,

Policy. A Man *which talk* of any Thing *him are* already famous for, *have* little to get, but a great deal to lose. *Me* might add, that *him which* is sometimes silent on a Subject where every one *are* satisfied he *couldst* speak well, *wilt* often be thought no less knowing in other Matters, where perhaps *him art* wholly ignorant.

Whenever you *commands*, add your Reasons for doing so; it is *these who distinguish* the Approbation of a Man of Sense from the Flattery of Sycophants, and Admiration of Fools.

Raillery *are* no longer agreeable than while the whole Company *are* pleased with *him*. *Me wouldst* least of all be understood to except the Person rallied.

Though good Humour, Sense, and Discretion, seldom *fails* to make a Man agreeable, it *mayest* be no ill Policy sometimes to prepare yourself in a particular Manner for Conversation by looking a little farther than your Neighbours into whatever *are* become a reigning Subject. If our Armies *is* besieging a Place of Importance abroad, our House of Commons debating a Bill of Consequence at home, you *canst* hardly fail of being heard with Pleasure, if you *has* nicely informed yourself of the Strength, Situation, and History of the first, or of the Reasons for or against the latter. It will have the same Effect, if when any single Person *begin* to make a Noise in the World, you *canst* learn some of the *most* smallest Accidents in his Life or Conversation, *who* though *them is* too fine for the Observation of the Vulgar, give more Satisfaction to Men of Sense (as *them is* the best opening to a real Character) than the Recital of his most glaring Actions. I *knows* but one ill Consequence to be feared from this Method, namely, that coming full charged into Company, you *shouldst* resolve to unload, whether an handsome Opportunity *offer* itself or no.

Though the asking of Questions *mayest* plead for itself the specious Name of Modesty, and a Desire of Information, *he afford* little Pleasure to the rest of the Company, *which is* not troubled with the same

ſame Doubts; beſides, *him which aſk* a Queſtion *wouldſt* do well to conſider, that *him lieſt* wholly at the Mercy of another, before *him receiveſt* an Anſwer.

Nothing *art* more *ſillier* than the Pleaſure ſome People *takes* in what *them calls* ſpeaking their Minds. A Man of *theſe* Make *wilt* ſay a rude Thing for the mere Pleaſure of ſaying it; when an oppoſite Behaviour, full as innocent, *mighteſt* have preſerved *her* Friend or made *her* Fortune.

It *are* not impoſſible for a Man to form to himſelf as exquiſite a Pleaſure in complying with the Humour and Sentiments of others, as of bringing others over to *its* own; ſince it *are* the certain Sign of a ſuperior Genius, *who* can take and become whatever Dreſs *he pleaſe*. I *ſhalt* only add, that beſides what *me has* here ſaid; there *are* ſomething that can never be learned but in the Company of the Polite. The Virtues of Men *is* catching as well as their Vices; and your own Obſervations added to *this wilt* ſoon diſcover what it is *who command* Attention in one Man, and *make* you tired and diſpleaſed with the Diſcourſe of another.

As Di'monds rough, no Luſtre *canſt* impart
Till their rude Forms *is* well improv'd by Art;
So untaught Youth, *us* very rarely *finds*
Diſplay the dazzling Beauties of the Mind,
Till Art and Science *is* to Nature join'd.
Children like tender Oziers *takes* the Bow,
And as *them* firſt *is* faſhion'd always *grows*:
For what *us learns* in Youth, to that alone
In Age, *us is* by ſecond Nature prone.
A Man *which changeſt* Gold for burniſh'd Braſs;
Or ſmall true Gems for worthleſs Toys of Glaſs;
Art not (at length) more certain to be made
Ridiculous, and wretched by the Trade,
Than *him which ſell* a ſolid Good, to buy
The gawdy Paint of Pride and Vanity.
Decreed by God, in Mercy to Mankind,
Our Troubles *is* to this ſhort Life confin'd.

Want

Want, Weakneſs, Pain, Diſeaſe, and Sorrow *has*
Their general Quietus in the Grave.
The Living never *ſhouldſt* the Dead lament,
Death's our Reward and not our Puniſhment.
Delays *is* Dangerous, take a *Friends* Advice;
Begin, be bold, and venture to be wiſe;
Him which defer his Work from Day to Day,
Do on a *Rivers* Bank expecting ſtay,
Till the whole Stream *who* ſtopt *he ſhouldſt* be gone,
Who as *her run*, for ever will run on.
Dreams *is* but Interludes *who* Fancy *make*,
When Monarch Reaſon *ſleep*, *theſe* Mimic *wake*;
Compound a Medley of disjointed Things,
A Court of Coblers, and a Mob of Kings.
Light Fumes *is* merry, groſſer Fumes *is* ſad;
Both *is* the reaſonable Soul run mad.
And many monſtrous Forms in Sleep *us ſees*
That never *was*, nor *is*, nor e'er ſhall be.
Ev'n I *condemns* the hated Ills *me acts*,
And thus a double Miſery *contracts*:
Yet of my Chains *I's* not ſo weary grown,
But that *me* ſtill *is* putting others on:
For Sin *have* always *theſe* attending Curſe,
To back the firſt Tranſgreſſion with a worſe.
Friends *is* like Leaves *who* on the Trees *does* grow,
In *Summers* proſp'rous State much love *them ſhows*;
But *is thee* in Adverſity? Then *them*
Like Leaves from Trees in Autumn, *falls* away.
Happy is *him which have* a Friend indeed;
But him more happier is, *which* none *do* need.
Friends *is* like Gold: If true *he'll* never leave *thou*;
Yet both, without a Touch-ſtone, *mayſt* deceive *thou*.
How wretched is the Man *which crave* for more,
Yet *ſuffer* Want when *it have* Gold in Store?
Pincheſt its Guts, and *Shame itſelf* with Rags,
To pleaſe *its* greedy Soul with uſeleſs Bags.
Happy the Man, *me grants*, thrice happy *him*,
Which canſt through groſs Effects their Cauſes ſee;
Whoſe Courage from the Depth of Knowledge *ſpring*,
Nor vainly *fear* inevitable Things;

But *do her* Walk of Virtue calmly go
Thro' all the Alarms of Death and Hell below.
Oh! happy, if *him* knew his happy State,
The Swain, *which* free from Buſineſs and Debate,
Receive his eaſy Food from *Natures* Hand,
And juſt Returns of cultivated Land.
No Palace with a lofty Gate *him want*
T'admit the Tides of early Viſitants,
With eager Eyes devouring as *them paſſes*
The breathing Figures of Corinthian Braſs.
Oh! to what heav'nly Pitch that Soul *aſpire*,
Which crave no more than *Natures* Need *require*;
But *ſtudy* to be ſober, wiſe, and good,
Content with mod'rate Fortune, and mean Food;
Which envy no *Mans* Honour or Eſtate,
Nor yet *deſpiſeſt* thoſe cruſh'd down by Fate.
What a vaſt Trouble *are* a great Eſtate?
Many the Snares *who does* attend the Great;
And ſince in Penury *us is* oppreſs'd,
It plainly *prove* the middle State the beſt.
If any aſk *I*, what *wouldſt* ſatisfy
To make Life eaſy? Thus *me wouldſt* reply;
As much as *keep* out Hunger, Thirſt, and Cold;
Or what contented Socrates of old:
As much as made wiſe Epicurus bleſt,
Which in ſmall Gardens ſpacious Realms poſſeſs'd:
This are what *Natures* Want *mayſt* well ſuffice;
Him which aſk more, *art* covetous, not wiſe.
Such *are* the gloomy State of Mortals here,
Us knows not what to wiſh, or what to fear.
What then *remain? Is us* depriv'd of Will?
Muſt *us* not wiſh, for fear of wiſhing ill?
Receive my Counſel, and ſecurely move;
Entruſt thy Fortune to the Pow'rs above;
Leave *they* to manage for *thou*, and to grant
What their unerring Wiſdom *ſee thou* want.
Firſt worſhip God; *him which forget* to pray,
Bid not himſelf Good-morrow, nor Good-day.
Let thy firſt Labour be to purge thy Sin;
And ſerve *he* firſt, whence all Things *didſt* begin.

Pray for Things lawful, don't that Bound exceed;
For God, before you *aſks*, *knowſt* what you *needs*:
But Silence in the Soul doth *him* abhor;
Mercies *is* ſmall, if not worth aſking for.

THE DREAM.

Me dreamt, that buried in my Fellow-clay,
Cloſe by a *Beggars* Side *me* lay;
And as ſo mean an Object ſhock'd my Pride,
Thus like a Corpſe of Conſequence *me* cry'd:
Scoundrel, be gone, and henceforth touch *I* not;
More Manners learn, and at a Diſtance rot.
How! Scoundrel! with a *more* haughtier Tone, cry'd *him*;
Proud Lump of Earth, I *ſcorns* thy Words and *thou*:
Here all *is* equal, now thy Caſe *art* mine;
Theſe are my rotting Place, and *thoſe* is thine.

ON HAPPINESS.

O Happineſs! our *Beings* End and Aim!
Good, Pleaſure, Eaſe, Content! whate'er thy Name;
That Something, *who* ſtill *prompt* th' eternal Sigh;
For *whom us bears* to live, nor *fears* to die.
Who ſtill ſo near *we*, yet beyond *we lie*;
O'erlook'd, ſeen double, by the Fool and Wiſe.
Plant of celeſtial Seed! if dropt below,
Say in what mortal Soil *thee deigns* to grow?
Fair-opening to ſome *Courts* propitious Shrine?
Or deep with Diamonds in the flaming Mine?
Twin'd with the Wreaths Parnaſſian Laurels *yields*?
Or reapt in Iron Harveſts of the Field?—
Aſk of the learn'd the Way, the learn'd *is* blind:
This *bid* to ſerve, and to that ſhun Mankind.
Some *places* the Bliſs in Action, ſome in Eaſe;
Thoſe *calls* it Pleaſure, and Contentment theſe.—
Take *Natures* Path, and mad *Opinions* leave,
All States *canſt* reach *him*, and all Heads conceive:
Obvious her Goods, in no extreme *them dwells*,
There *need* but thinking right, and meaning well;

And

And mourn our various Portions as *us pleaſes*
Equal *art* common Senſe, and common Eaſe.—
Order *art Heavens* firſt Law; and *theſe* confeſt,
Some *is*, and muſt be greater than the reſt;
More *richer*, more *wiſer*; but who infers from hence,
That ſuch *is* happier, *ſhock* all common Senſe.—
Know all the Good *who* Individuals *finds*,
Or God and Nature meant to mere Mankind;
Reaſons whole Pleaſure, all the Joys of Senſe,
Lies in three Words, Health, Peace, and Competence.
But Health *conſiſt* with Temperance alone;
And Peace, O Virtue! Peace *art* all thy own.

CHAP. IV.

Of ELLIPSIS or SUPPRESSION, and of TRANSPOSITION or the TRANSPLACING of WORDS.

ALL Conſtruction is either true or apparent, or, in other Words, juſt and figurative. True Conſtruction is founded upon the eſſential Properties of Words, and is almoſt the ſame in all Languages. Apparent Conſtruction entirely depends upon Cuſtom, which either for Elegance, Brevity, or Diſpatch, leaves out a great many Words otherwiſe neceſſary to make a Sentence perfectly full and grammatical.

What is Ellipſis? Ellipſis is an elegant Suppreſſion (or the leaving out) of a Word or Words in a Sentence.

1. The Nominative Word or Words are often elegantly ſuppreſſed; as, God Rewards the righteous, and (God) puniſhes the wicked.

2. The Verb or Verbs are often ſuppreſſed; as, Give your Heart to your Creator; (give) Reverence to your Superiors; (give) Honour to your Parents; (give) your Boſom to your Friend; (give) Diligence

to

to your Calling; (give) Ear to good Counſel; and (give) Alms to the Poor.

3. The perſonal Relatives, for the moſt part, are ſuppreſſed when the Noun is expreſſed; as, Man (he) is the Lord of this lower World. Woman (ſhe) is the faireſt Part of the Creation. The Palace (it) ſtands on a Hill. John and I (we) live in the Country. Thomas and you (ye) are good Scholars. Men and Women (they) are rational Creatures.

4. The Relatives *whom*, *which*, and *that*, are often ſuppreſſed; as, That is the Man (whom or that) I ſent. This is the Book (which or that) you bought.

5. The antecedent Word is generally left out; as, Beware of Idleneſs, which (Idleneſs) is an Enemy to Virtue. They appoint a Day, on which (Day) they were to meet, &c.

6. When a Noun is expreſſed before the Genitive Caſe, it is always ſuppreſſed after it; as, The largeſt Hat is the Maſter's (Hat). The fineſt Coach is the King's (Coach). Alſo when the Noun has *this* or *that* before it; as, This Chair is the Maſter's (Chair). That Coach is the King's (Coach). But if the Noun be expreſſed after the Genitive Caſe, then the Noun is left out immediately after *this* and *that*; as, This (Coach) is the King's Coach. That (Hat) is the Maſter's Hat.

7. All the Words of a Queſtion after the interrogative Word are generally ſuppreſſed in the Anſwer; as, Who — created Man? God — (created Man). Who — was the firſt Man in the World? Adam — (was the firſt Man in the World). Where — was you born? (I was born) — in London. Who — ſays that Homer is the Prince of Poets? I — (ſay that Homer is the Prince of Poets).

8. The ſecond Member of a Sentence is commonly ſuppreſſed after *than* and *as*; as, He can dance better than I — (can dance). You can read as well as he — (can read). Does any one love you better than I — (love you)?

9. The

9. The Ellipſis is often in the firſt Member of a Sentence; as, I ever was (ſtrictly attached to his Intereſt), and ever ſhall be ſtrictly attached to his Intereſt.

10. When a Noun has two or more Epithets, it is only expreſſed after the laſt; as, Do you ride the white (Horſe), or black Horſe? Is it red (Wine), or white Wine? He is an honeſt, ſober, induſtrious Man, i. e. he is an honeſt Man, a ſober Man, &c.

11. Such Nouns as Hand, Sign, Ship, &c. are commonly ſuppreſſed; as, Turn to the right (Hand); turn to the left (Hand). He is at the (Sign of) Lion, Tyger, &c. He belongs to the (Ship) Defiance, &c.

12. Thing, Act, Taſk, and Matter, are frequently left out; as, It is eaſy to ſwim where the Head is born up, i. e. it is an eaſy Thing, Act, &c. It is hard to kick againſt the Pricks, i. e. it is a hard Thing, &c. It will be difficult to accompliſh that, i. e. it will be a difficult Thing, Act, Taſk, or Matter to, &c.

13. The Conjunction *and*, when it connects ſeveral Words, is only expreſſed before the laſt; except where it renders every Word emphatical, as in the Sentence quoted before from Livy, viz. For Sleep, and Wine, and Feaſts, and Strumpets, and Bagnios, and Reſt, that through Cuſtom, &c.

14. The Conjunction *that*, is often left out; as, I deſire (that) you would ſend for him directly. I think (that) I ſaw him Yeſterday. I am glad (that) you are well.

15. The Prepoſition *to*, is often left out; as, Give (to) me, reach (to) me, ſend (to) me, &c.

16. Sometimes a whole Sentence is left out; as, As it is our Duty to pay Reſpect and Deference to all who are virtuous, and have the Intereſt of their Country, and the Welfare of Society at Heart; ſo (it is our Duty to pay Reſpect and Deference) to thoſe alſo who diſcharge the Offices of State with Integrity and Honour.

☞ As it would have been a very tedious, and perhaps unneceſſary Taſk, to have enumerated all the Variety of Words that are ſuppreſſed in our Language; I have contented myſelf with exhibiting the moſt common or general Species of Ellipſis; which being further illuſtrated by the following Examples, will, I think, be ſufficient (at leaſt, with a little further Practice and Information from a Maſter) for the Scholar's thoroughly Underſtanding the Nature of Ellipſis, and conſequently true Conſtruction.

Examples ſhewing the Method of ſupplying the Ellipſis, or of reſolving Sentences.

1. A clear Conſcience needs no Excuſe, and fears no Accuſation.

2. Education makes or marrs the Man: Youth well inſtructed will hardly err.

3. Children require Inſtruction as well as Proviſion.

4. Man is admirably formed for particular ſocial Attachments and Duties: There is a peculiar and ſtrong Propenſity in his Nature to be affected with the Sentiments and Diſpoſitions of others.

5. Wiſdom acquaints us with ourſelves, our own Temper and Conſtitution, our Propenſions and Paſſions, our Habitudes and Capacities; a Thing not only of mighty Advantage, but of infinite Pleaſure and Content to us.

6. Whoever wiſely conſiders the Miſeries of human Life, will certainly prepare for a better, ſince Infancy is attended with Folly, Youth with Diſorder, and Age with Infirmity.

7. Friendſhip is the Union of two Souls by Means of Virtue; the common Object and Cement of their mutual Affection: Without Virtue or the Suppoſition of it, Friendſhip is only a mercenary League, an Alliance of Intereſt, which muſt diſſolve of Courſe, when that Intereſt decays, or ſubſiſts no longer.

8. Opportunities neglected, may not only debar us of many great and noble Advantages; but may create

create many melancholy Reflections and anxious Thoughts; ſince they do not often happen, and when paſt, are irrecoverable.

Resolved.

1. A clear Conſcience (it) needs no Excuſe, and (a clear Conſcience it) fears no Accuſation.

2. Education (it) makes, or (Education it) marrs the Man: Youth well inſtructed (they) will hardly err.

3. Children require Inſtruction as well as (they, Children, require) Proviſion.

4. Man is admirably formed for particular ſocial Attachments, and (Man is admirably formed for particular ſocial) Duties: There is a peculiar and (there is a) ſtrong Propenſity in his Nature to be affected with the Sentiments (of others), and (to be affected with the) Diſpoſitions of others.

5. Wiſdom (it) acquaints us with ourſelves, (Wiſdom acquaints us with) our own Temper, and (Wiſdom acquaints us with our own) Conſtitution, (Wiſdom acquaints us with) our Propenſions, and (Wiſdom acquaints us with our) Paſſions, (Wiſdom acquaints us with) our Habitudes, and (Wiſdom acquaints us with our) Capacities; a Thing not only of mighty Advantage (to us), but (a Thing) of infinite Pleaſure (to us), and (a Thing of infinite) Content to us.

6. Whoever wiſely conſiders the Miſeries of human Life (he) will certainly prepare for a better (Life), ſince Infancy (it) is attended with Folly, (ſince) Youth (it is attended) with Diſorder, and (ſince) Age (is attended) with Infirmity.

7. Friendſhip (it) is the Union of two Souls, by Means of Virtue; the common Object, and (the common) Cement of their (two Souls) mutual Affection: Without Virtue, or (without) the Suppoſition of it (Virtue), Friendſhip (it) is only a mercenary League, (and Friendſhip it is only) an Alliance of Intereſt, which (Friendſhip) muſt diſſolve of Courſe, when that Intereſt decays, or (when that Intereſt) ſubſiſts no longer.

8. Opportunities

8. Opportunities neglected, (they) may not only deprive us of many great and (of many) noble Advantages; but (Opportunities neglected) may create many melancholy Reflections, and (Opportunities neglected may create many) anxious Thoughts; ſince they (Opportunities) no not often happen, and when (they, Opportunities, are) paſt, (they, Opportunities), are irrecoverable.

Let it be obſerved in general, that it is inelegant to repete the ſame Word or Words in a Sentence, eſpecially when they expreſs the ſame Thing; except,

1. Where the Senſe would be obſcure without the Repetition; as, A *good* Man leads a *good* Life. A *bad* Wife often makes a *bad* Huſband; where (good) and (bad) muſt be repeted.

2. In order to rouſe and excite our Attention, and add Strength and Luſtre to a Diſcourſe, the ſame Words are repeted in a Sentence; as, *Every* Action, nay, *every* Intention, *every* Deſign of Men, is known to the Almighty: He ſees not only *what* they do, but *what* they aim at.

What is Tranſpoſition? Tranſpoſition is the placing the Words of a Sentence out of their natural Order. The Order of Words in a Sentence are either natural or artificial.

Natural Order is when the Words of a Sentence naturally follow one after another, in the ſame Order with the Conceptions of our Minds.

Artificial Order is when Words are ſo ranged, as to render them moſt agreeable and harmonious to the Ear, but ſo that the Senſe be not thereby obſcured.

We ſhall juſt obſerve, that the cleareſt and pureſt Writers uſe the feweſt Tranſpoſitions, and that they are more allowable in Poetry than in Proſe.

Examples of Tranſpoſition and Ellipſis together.

1. Do you, Father, take in your Hand the ſacred Symbols, and the Gods of our Country: For me uſt come from War, ſo fierce and recent Bloodſhed,

to touch them would be Profanation, till I have purified myſelf in the living Stream.

2. It is a certain Mark of a great Mind, in the pleaſant Gales of Proſperity to preſerve the Soul from Pride and Inſolence; and in the rough Storms of Adverſity, to ſhun depreſſing Anxiety.

3. He who will true Examples learn to give,
   Firſt let him learn to die, and then to live.

4. No Bounds th' Almighty's Glory can reſtrain,
   Nor Time's Dimenſions terminate his Reign;
   At his Reproof convulſive Nature ſhakes,
   And ſhiv'ring Earth from its Foundation quakes:
   His awful Touch the ſolid Mountains rends,
   And curling Smoke in pitchy Clouds aſcends.

5. For the few Hours of Life alloted me,
   Give me, great God, but Bread and Liberty;
   I'll beg no more: If more thou'rt pleas'd to give,
   I'll thankfully that over-plus receive:
   If beyond this, no more be freely ſent,
   I thank for this, and go away content.

The natural Order of the foregoing Sentences, ſupplying the Ellipſis, is as follows.

1. Father, do you take in your Hand the ſacred Symbols, and Father, do you take in your Hand the Gods of our Country: For it would be Profanation for me to touch them, who am juſt come from War, and who am juſt come from ſo fierce and from ſo recent Bloodſhed, till I have purified, &c.

2. It is a certain Mark of a great Mind, to preſerve the Soul from Pride, and to preſerve the Soul from Inſolence, in the pleaſant Gales of Proſperity; and it is a certain Mark of a great Mind to ſhun depreſſing Anxiety in the rough Storms of Adverſity.

3. He who will learn to give true Examples, let him firſt learn to die, and then let him learn to live.

4. No Bounds can reſtrain the Almighty's Glory, or the Glory of the Almighty. Nor Time's Dimenſions,

ſions, or the Dimenſions of Time, can terminate his Reign; convulſive Nature it ſhakes at his Reproof, and ſhivering Earth it quakes from its Foundation, i. e. the Foundation of it; his awful Touch it rends the ſolid Mountains, and curling Smoke it aſcends in pitchy Clouds.

5. Great God, give me but Bread, and give me but Liberty for the few Hours of Life thou haſt allotted me; I will beg no more: If thou art pleaſed to give me more, I will receive that over-plus thankfully: If no more be ſent freely beyond this, I thank thee for this, and go away content.

Note, I judged it beſt to place the Chapter of Ellipſis betwixt the Exerciſes on the general Rules, and the following Chapter; becauſe at the ſame Time that it has a Retroſpect to the former, it looks forward, and has relation to the latter.

CHAP. V.

EXERCISES containing TAUTOLOGY or REPETITION, &c.

IN giving a rude Sketch, or *a rude* Hiſtory in Miniature of Man, us muſt remember, that *Man* [1] riſe from ſmall Beginnings, *that Man* unfolds his Faculties, and *unfolds his* Diſpoſitions by Degrees, as the Purpoſes of Life requires their Appearance, *that Man* advance ſlowly through different Stages to Maturity, and when *Man* [2] have reached *Maturity* [3], gradually decline till him ſink into the Grave. Let we accompany he in his Progreſs through theſe ſucceſſive Stages, and *let we* mark the Principles who actuates, and *mark* the Fortunes who attend him in each *of theſe ſucceſſive Stages*, that us may have a full View of he.

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[1] he. [2] he. [3] it.

Man is born a weak, *and Man is born a* helpleſs, *and he is born a* delicate Creature, *Man is born* unprovided with Food, *and unprovided with* Cloathing, and *unprovided with* whatever elſe are neceſſary for Subſiſtence, or *neceſſary for* Defence. And yet, expoſed as the Infant art to numberleſs Wants, and *to numberleſs* Dangers, *the Infant* [4] are utterly incapable of ſupplying the *Wants* [5], or *of* ſecuring himſelf againſt the *Dangers* [6]. But though thus feeble, and *though thus* expoſed, *the Infant* [7] find immediate, and *he find* ſure Reſources in the Affection and *in the* Care of his Parents, which refuſes no Labours, and *which* foregoeth no Dangers, to nurſe and *to* rear up the tender Babe. By theſe powerful Inſtincts, as by ſome mighty Chain, do Nature link the Parent to the Child, and *do Nature* form the moſt ſtrongeſt moral Connection on his Part, before the Child have the leaſt Apprehenſion of *the moral Connection* [8].

Hunger and Thirſt, with all the Senſations that accompany, or *with all the Senſations that* is connected with they, explains themſelves by a Language ſtrongly expreſſive, and *explains themſelves by a Language* irreſiſtibly moving. As the ſeveral Senſes brings in Notices, and *brings in* Informations of ſurrounding Objects, us may perceive in the young Spectator, early Signs of a growing Wonder, and *early Signs of a growing* Admiration. Bright Objects and ſtriking Sounds is beheld, and *is* heard with a ſort of Commotion, and *with a ſort of* Surprize. But without reſting on any *Objects*, *the young Spectator* [9] eagerly paſſes on from Object to Object, ſtill pleaſed with whatever *Object* is moſt new. Thus the Love of Novelty are formed, and *thus* the Paſſion of Wonder *art* kept awake. By Degrees *the young Spectator* [1] become acquainted with the moſt familiar Objects, *he becomes acquainted*

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[4] he. [5] former. [6] latter.
[7] he. [8] it. [9] he. [1] he.

with

with his Parents, *and with* his Brethren, and *with* thoſe of the Family which is moſt converſant with he. He contracts a Fondneſs for *they*, *he* is uneaſy when them is gone, and *he is* charmed to ſee they again. Theſe Feelings becomes the Foundation of a moral Attachment on *the Infants* [2] Side, and by this reciprocal Sympathy him form the domeſtic Alliance with his Parents, *with his* Brethren, and *with* other Members of the Family. Hence him become intereſted in their Concerns, and *hence him* feel Joy, or *him feel* Grief, *or him feel* Hope, or *him feel* Fear on their Account, as well as *him feel on* his own *Account*. As his Affections now point beyond himſelf to others, him is denominated a good *Creature*, or *him is denominated an* ill Creature, as him ſtand well *affected*, or *as him ſtand* ill affected to they. Theſe then is the firſt Links of the Moral Chain, the early Rudiments, or *the early* out-lines of his Character, his firſt rude Eſſays towards Agency, *and his firſt rude Eſſays towards* Freedom, *and his firſt rude Eſſays towards* Manhood.

In his Child-hood, when he begins to make Excurſions from the Nurſery, and *when he begins to* extend his Acquaintance abroad, *the Child* [3] form a little Circle of Companions, *the Child* engages with they in Play, or *engages with them* in queſt of Adventures; and *the Child* leads, or *he* is led by them as *the Childs* [4] Genius is more, or *is* leſs aſpiring. Though this *Child-hood* is properly the Seaſon, in which *Seaſon* Appetite and Paſſion has the Aſcendant, yet *the Childs* [5] Imagination, and *the Childs* intellectual Powers opens apace; and as the various Images of Things paſſes before the mental Eye, *the Child* [6] form a Variety of Taſtes; *the Child* reliſh ſome Things, and *the Child* diſlike others, as *the Childs* [7] Parents, *as the Childs* Companions, and a thouſand other Circumſtances leads he to combine

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[2] his. [3] he. [4] his.
[5] his. [6] he. [7] his.

agreeable *Set of Ideas*, or *to combine* disagreeable Sets of Ideas, or represent to him Objects in alluring *Lights*, or *in* odious Lights.

As *the Childs* [8] Views is enlarged, his active *Powers* and *his* social Powers expands themselves in Proportion; the Love of Action, *the Love* of Imitation, and *the Love* of Praise, *and the Love of* Emulation, *and of* Curiosity, *and also of* Docility, *also* a Passion for Command, and *moreover a* Fondness of Change. *The Childs* [9] Passions is quick, *and his Passions is* variable, and *they are* pliant to every Impression; *the Childs* [1] Attachments, and *the Childs* Disgusts quickly succeed each other. *The Child* [2] compare things; *and he* distinguish Actions, *he likewise* judge of Characters, and *the Child* love *them*, or hate them, as them appears well *affected*, or ill affected to himself, or to those *the Child* [3] holds dear. Mean while *the Child* [4] soon grows sensible of the Consequences of his own Actions, as *such Actions* [5] attracts Applause, or *as his Actions* brings Contempt; *the Child* [6] triumphs in the *Applause* [7], and *he* is ashamed of the *Contempt* [8]; *he* wants to hide they, and *he* blush when them is discovered. By Means of these Powers he become a fit Subject for Culture, the moral Tie is drawn more closer, he feel that he is accountable for his Conduct to others, as well as *his Conduct* to himself, and thus *the Child* is gradually ripening for Society, and *gradually ripening for* Action.

As Man advances from Child-hood to Youth, his Passions as well as *his* Perceptions takes a more extensive Range. New Senses of Pleasure invites he to new Pursuits; him grow sensible to the Attractions of Beauty, *and he* feel a peculiar Sympathy with the Sex, and *he* forms a more tender Kind of

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[8] his. [9] his. [1] his. [2] he.
[3] he. [4] he. [5] they. [6] he.
[7] former. [8] latter.

Attachment

Attachment than he have yet experienced. This becomes the Cement of a new moral Relation, and *this* gives a ſofter Turn to his Paſſions, and *a ſofter Turn to his* Behaviour. In this turbulent Period he enter more deeply into a Reliſh of Friendſhip, *and more deeply into a Reliſh of* Company, *and of* Exerciſes and *of* Diverſions; the Love of Truth, *the Love* of Imitation, and *the Love* of Deſign grow upon he; and as his Connexions ſpreads among his Neighbours, *and among his* Fellow-citizens, and *alſo among his* Countrymen, his Thirſt of Praiſe, *his Thirſt of* Emulation, and *of* ſocial Affections, grows more intenſe, and *grows more* active. Mean while it is impoſſible for him to have lived thus long, without *his* having become ſenſible of thoſe more auguſt Signatures of Order, *and thoſe more auguſt Signatures of* Wiſdom and *of* Goodneſs, which *Signatures* is ſtamped on the viſible Creation; and *without having become ſenſible* of thoſe ſtrong Suggeſtions within himſelf of a Parent-mind, the Source of all Intelligence, and *the Source of all* Beauty; an Object *of that Activity*, as well as Source of that Activity, and thoſe Aſpirations, which *Aſpirations* ſometimes rouze his inmoſt Frame, and *which* carries him out of himſelf to an all-mighty and *to an* all-governing Power: Hence ariſes thoſe Sentiments of Reverence, and *hence ariſes* thoſe Affections of Gratitude, *and thoſe Affections of* Reſignation and *of* Love, which *Affections* links the Soul with the Author of Nature, and forms that moſt ſublime and *that moſt* God-like of all Connexions.

Man having now reached his Prime, either new Paſſions ſucceeds, or the old Set *of Paſſions* is wound up to an higher Pitch. For, growing more ſenſible of his Connexion with the Public, and *growing more ſenſible of* that particular Community to whom he more immediately belong; and taking withal a larger Proſpect of human Life, and its various Wants, and *its various* Enjoyments, he forms more intimate Friendſhips, *he* graſp at Power, *and he* court Honour, *and he* lay down more cooler Plans of Intereſt, and *he* become more attentive to the Concerns of Society; *and*

he enters into Family Connections, and *he* indulge thoſe Charities who ariſes from *Family Connexions* [9]. The reigning Paſſions of this Period powerfully prompt *Man* [1] to provide for the Decays of Life; and in *this Period* [2], Compaſſion and Gratitude exerts their Influence in urging the Man, now in *his* full Vigour, to requite the Affection, and *to requite the* Care of his Parents, by ſupplying their Wants, and *by* alleviating their Infirmities. At length human Life *it* verges downwards, and old Age *it* creeps on apace with its Anxiety, *and with its* Love of Eaſe, *and with its* Intereſtedneſs, *and alſo with its* Fearfulneſs, *and likewiſe with its* Foreſight, and *with its* Love of Offspring. The Experience of the Aged are formed to direct, and their Coolneſs *art formed* to temper the Heat of Youth; *Experience* [3] teach them to look back on paſt Follies, and *Coolneſs* [4] to look forward into the Conſequences of Things, and provide againſt the worſt.

Thus every Age have its peculiar Genius, and *its peculiar* Set of Paſſions, correſponding to that Period, and moſt conducive to the Proſperity of the reſt. And thus are the Wants of one Period ſupplied by the Capacities of another *Period*, and the Weakneſſes of one Age tally to the Paſſions of another *Age*.

Of filial and fraternal Duty.

A Child's Parents is amongſt the moſt earlieſt Objects of his Attention, *the Child* [5] become ſooneſt acquainted with *his Parents* [6], *and he* repoſes a peculiar Confidence in *his Parents* [7], and ſeem to regard *his Parents* [8], with a fond Affection, *which is* the early Prognoſtics of *the Childs* [9] future Piety and *future* Gratitude. Thus do Nature dictate the firſt Lines of filial Duty, even before a juſt Senſe of

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[9] thence. [1] him. [2] it. [3] the former. [4] the latter. [5] he. [6] them. [7] them. [8] them. [9] his.

the

the Connection are formed. But when *the Child* [1] art grown up, and *when the Child* have attained to ſuch a Degree of Underſtanding, as to comprehend the moral Tie, and *has attained to ſuch a Degree of Underſtanding, as to* be ſenſible of the Obligations he is under to his Parents, *and* when *the Child* [2] look back on *his Parents* [3] tender, and *on his Parents* diſintereſted Affection, *and his Parents* [4] inceſſant Cares, and *inceſſant* Labours in nurſing, *and in* educating, and *alſo in* providing for him during that State in whom *the Child* [5] had neither Prudence, nor *had* Strength to care, and *to* provide for himſelf, *the Child* [6] muſt be conſcious that he owe to *his Parents* [7] this peculiar Duties.

To reverence *them*, and to honour them, as the Inſtuments of Nature in introducing him to Life, and *introducing him* to that State of Comfort, and *to that State of* Happineſs who he enjoy; and therefor to eſteem *their good Qualities*, and *to* imitate their good Qualities, *and* to alleviate and *to* bear with, and *to* ſpread, as much as poſſible, a decent Vail over their Faults, and *over their* Weakneſſes.

2. To be highly grateful to *his Parents* [8] for that Favours who it can hardly ever be in his Power fully to repay; to ſhew this Gratitude by a ſtrict Attention to their Wants, and *by* a ſolicitous Care to ſupply *their Wants* [9]; *and* by a ſubmiſſive Deference to *his Parents* [1] Authority, and *to their* Advice, eſpecially by paying great Regard to it in the Choice of a Wife, and *in the Choice* of an Occupation; by yielding to *their Humours*, rather than peeviſhly contending with their Humours, as remembering how oft *his Parents* [2] has been perſecuted by his *Humours*; and, in fine, by ſoothing their Cares, *by* lightening their Sorrows, *and by* ſupporting the Infirmities of Age, and *by* making the Remainder of

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[1] he. [2] he. [3] their. [4] their.
[5] he. [6] he. [7] them. [8] them.
[9] them. [1] their. [2] they.

his Parents [3] Life, as comfortable and as joyful as poſſible.

To pay theſe Honours, and to make theſe Returns, is, according to Plato, to pay the oldeſt, *to pay the* beſt, and *to pay the* greateſt of Debts, next to thoſe *Debts* us owes to our Supreme, and *to our* common Parent. *Theſe Honours and Returns* [4] is founded in our Nature, and *they are* agreeable to the moſt fundamental Laws of Gratitude, *and of Honour*, and of Juſtice, *and of* natural Affection, and *of* Piety, which is interwoven with our very Conſtitution; nor can us be deficient in them without caſting off that Nature, and *without* counteracting thoſe Laws.

As his Brothers and Siſters is the next with which the Creature forms a ſocial, and *forms a* moral Connexion, to *his Brothers and Siſters* [5], he owes a fraternal Regard; and with *his Brothers and Siſters* [6] ought he to enter into a ſtrict League of Friendſhip, *and of* mutual Sympathy, *and of* Advice, *and of* Aſſiſtance, and a generous Intercourſe of kind Offices, remembering their Relation to common Parents, and *to* that Brotherhood of Nature, which unite they into a more cloſer Community of Intereſt and *of* Affection.

Concerning Marriage.

When Man arrives to a certain Age, *Man* [7] become ſenſible of a peculiar Sympathy, and *a peculiar* Tenderneſs towards the other Sex; the Charms of Beauty engages *Mans* [8] Attention, and *the Charms of Beauty* calls forth new, and *calls forth* more ſofter Diſpoſitions than *Man* [9] has yet felt. The many amiable Qualities exhibited by a fair Outſide, or *exhibited* by the mild Allurement of Female Manners, or which the prejudiced Spectator, without much reaſoning, ſuppoſe thoſe to include, with ſeveral other Circumſtances, both natural *Circumſtances*, and

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[3] their. [4] they. [5] them. [6] them. [7] he. [8] his. [9] he.

accidental

accidental *Circumſtances*, points his View and *his* Affection to a particular Object, and of Courſe contract that general *Regard, and that* rambling Regard, which *Regard* was loſt, and *which Regard was* uſeleſs among the undiſtinguiſhed Crowd, into a peculiar and *into a* permanent Attachment to one Woman, which *Attachment* ordinarily terminate in the moſt important, *and in the moſt* venerable, and *in the moſt* delightful Connexion in Life.

The State of the Brute Creation are very different from *the State* [1] of human Creatures. *The Brute Creatures* [2] is cloathed, and *they is* generally armed by their Structure; *they* eaſily finds what is neceſſary to their Subſiſtence, and *they* ſoon attain their Vigour and *their* Maturity; ſo that *the Brute Creatures* [3] needs the Care, and *needs the* Aid of their Parents but for a ſhort while; and therefore us ſees that Nature have aſſigned to *the Brute Creatures* [4] vagrant, and *likewiſe* tranſient Amours. The Connexion being purely natural, and *the Connexion being* formed merely for propagating, and *for* rearing their Offſpring, no ſooner is that End anſwered, than the Connexion diſſolve of Courſe. But the human Race are of a more tenderer and *of a more* defenceleſs Conſtitution; their Infancy and *their* None-age continues longer; *the human Race* [5] advances ſlowly to Strength of Body, and *to* Maturity of Reaſon; *the human Race* [6] needs conſtant Attention, and *they needs* a long Series of Cares and *of* Labours to train them up to Decency, *and to train them up to* Virtue, and *to* the various Arts of Life. Nature have, therefor, provided *the human Race* [7] with the moſt affectionate, and *with the moſt* anxious Tutors, to aid their Weakneſs, *and* to ſupply their Wants, and to accompliſh *the human Race* [8] in theſe neceſſary Arts, even their own Parents, on who ſhe have devolved this mighty Charge, *which Charge being* rendered

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[1] that. [2] the former. [3] they. [4] them.
[5] they. [6] they. [7] them. [8] them.

agreeable

agreeable by the moſt alluring, and *by the moſt* powerful of all Ties, *the Tie of* parental Affection. But unleſs both Parents concurs in this grateful Taſk, and *both* continues their joint Labours, till *both Parents* [9] has reared up, and *till they have* planted out their young Colony, *the Colony* [1] muſt become a Prey to every rude Invader, and the Purpoſe of Nature in the original Union of the human Pair be defeated. Therefor our Structure, as well as *our* Condition, is an evident Indication, that the human Sexes is deſtined for a more intimate, *and deſtined* for a moral, and *for a* laſting Union. It appears likewiſe, that the principal End of Marriage are not to propagate, and *to* nurſe up an Offspring, but to educate and *to* form Minds for the great Duties, and *for the* extenſive Deſtinations of Life. Society muſt be ſupplied from this original Nurſery with uſeful Members, and its faireſt Ornaments, and *its faireſt* Supports. But how ſhall the young Plants be guarded againſt the Inclemencies of the Air, and *the Inclemencies of the* Seaſons, *how ſhall they be* cultivated and raiſed to Maturity, if Men, like Brutes, indulges to vagrant, and *indulges to* promiſcuous Amours?

The Mind is apt to be diſſipated in its Views, *and in its* Acts of Friendſhip and *of* Humanity; unleſs *it Views* [2] be directed to a particular Object, and *its Acts of Friendſhip and Humanity* [3] be employed in a particular Province. When Men once indulges to this Diſſipation, there is no ſtopping *Mens* [4] Career; *Men* [5] grows inſenſible to moral Attractions, and by obſtructing, or *by* impairing the decent, and *the* regular Exerciſe of the tender and *of the* generous Feelings of the human Heart, *Men* [6] in Time become unqualified for, or *Men become* averſe to the forming a moral Union of Souls, which *Union* is the Cement of Society, and *which is* the Source of the moſt pureſt domeſtic Joys. Whereas a rational and an undepraved Love, and

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[9] they. [1] it. [2] the former. [3] the latter. [4] their. [5] they. [6] they.

Loves

Loves [7] fair Companion, Marriage, collects a Man's Views, *and* guides his Heart to its proper Objects, and, by confining his Affection to that Object, does really enlarge its Influence and *its* Use. Besides, it is but too evident from the Conduct of Mankind, that the common Ties of Humanity is too feeble to engage, and *too feeble to* interest the Passions of the Generality in the Affairs of Society. The Connexions of Neighbourhood, *of* Acquaintance, and *of* general Intercourse, is too wide a Field of Action for many; and those of a Public, or *of a* Community, are so far more, and in which *Men* [8] either care not, or *they* know not how to exert themselves. Therefore Nature, ever wise and *ever* benevolent, by implanting that strong Sympathy, which *Sympathy* reigns between the Individuals of each Sex, and by urging them to form a particular moral Connexion, *which is* the Spring of many domestic Endearments, have measured out to each Pair a particular Sphere of Action, proportioned to their Views, and adapted to their respective Capacities. Besides, by interesting them deeply in the Concerns of their own little Circle, she have connected them more closely with Society, which *Society* is composed of particular Families, and *she have* bound they down to their good Behaviour in that particular Community, to which *Community* they belong. This moral Connection is Marriage, and this Sphere of Action is a Family. It appear from what has been said that, to adult Persons, which has Fortune sufficient for a Family according to their Rank, and *according to their* Condition in Life, and which is endued with the ordinary Degrees of Prudence necessary to manage a Family, and *necessary to* educate Children, it is a Duty them owes to Society to marry.

The Minds of both Sexes is as much formed one *Mind* for the other *Mind*, by a Temperament peculiar to each *Mind*, as their Persons *is formed one for the other*. The Strength, *and the* Firmness, *and the*

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[7] its. [8] they.

Courage,

Courage, *and the* Gravity, and *alſo the* Dignity of the Man, tally to the Softneſs, *and tally to the* Delicacy, and *to the* Tenderneſs of Paſſion, *and to the* Elegance of Taſte, and *to the* Decency of Converſation of the Woman. The Male Mind is formed to defend, *and is formed to* deliberate, *to* foreſee, *and to* contrive, and *to* adviſe. The Female *Mind* [9] is formed to confide, *and to* imagine, *and to* apprehend, *and to* comply, and *to* execute. Therefor the proper Temperament of theſe different Sexes of Minds, make a fine moral Union; and the well-proportioned Oppoſition of different or *of* contrary Qualities, like a due Mixture of Diſcords in a Compoſition of Muſic, ſwell the Harmony of Society more than if they were all Uniſons to each other. And this Union of moral Sexes, if us may expreſs it ſo, is evidently more conducive to the Improvement of each *Sex*, than if *the Sexes* [1] *had* lived apart. For the Man not only protects, and *the Man not only* adviſes, but *the Man* communicates Vigour, and *communicates* Reſolution to the Woman. *The Woman* [2] in her Turn ſoftens, *and* refines, and poliſhes *the Man* [3]. In *Womans* [4] Society he find Repoſe from Action and *from* Care; in her Friendſhip, the Ferment into which his Paſſions was wrought by the Hurry, and *by the* Diſtraction of public Life, ſubſide and ſettle into a Calm; and a thouſand nameleſs Graces, and *nameleſs* Decencies that flows from her Words and *from her* Actions, form him for a more milder and *more* elegant Deportment. His Converſation, and *his* Example, on the other Hand, inlarges her Views, *and* raiſes her Sentiments, *and* ſuſtains her Reſolutions, and frees her from a thouſand Fears, and *from a thouſand* Inquietudes, to which *Fears and Inquietudes* her more feeble Conſtitution ſubject her.

The natural Laws of the conjugal Alliance are,

1. Mutual Fidelity to the Marriage Bed. Diſloyalty defeat the very End of Marriage, *and Diſ-*

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[9] one. [1] they. [2] ſhe. [3] him. [4] her.

loyalty

loyalty diſſolve the natural Cement of the Relation; *Diſloyalty* weakens the moral Tie, the chief Strength of which *Tie* lies in the Reciprocation of Affection, and by making the Offspring uncertain, diminiſh the Care, and *diminiſh the* Attachment neceſſary to their Education.

2. A Conſpiration of Counſels and *of* Endeavours to promote the common Intereſt of the Family, and to educate their common Offspring. In order to obſerve theſe Laws, it is neceſſary to cultivate, both before *the married State*, and during the married State, the ſtricteſt Decency, and *the ſtricteſt* Chaſtity of Manners, and *to cultivate* a juſt Senſe of what becomes their reſpective Characters.

3. The Union muſt be inviolable, and *it muſt be* for Life. The Nature of Friendſhip, and particularly of this Species of *Friendſhip* [5], *that is*, the Education of their Offspring, and *alſo* the Order of Society, and *the Order* of Succeſſions, who would otherwiſe be extremely perplexed, does all ſeem to require it. To preſerve this Union, and to render the matrimonial State more harmonious, and *more* comfortable, a mutual Eſteem, and *a mutual* Tenderneſs, *and* a mutual Deference and Forbearance, *and* a Communication of Advice, and *of* Aſſiſtance, and *of* Authority, is abſolutely neceſſary. If either Party keep within their proper Departments, there needs be no Diſputes about Power, or *about* Superiority, and there will be none. They have no oppoſite, *they have* no ſeparate Intereſts, and therefore there can be no juſt Ground for Oppoſition of Conduct.

Of Parental Duty.

The Connexion of Parents with their Children, are a natural Conſequence of the matrimonial Connexion, and the Duties who *Parents* [6] owes them, reſult as naturally from that Connexion. The feeble

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[5] it.

[6] they

State

State of Children, *who is* ſubject to ſo many Wants, and *ſubject to ſo many* Dangers, require *Parents* [7] inceſſant Care, and *inceſſant* Attention; *Childrens* [8] ignorant and *Childrens* uncultivated Minds demands *Parents* [9] continual Inſtruction, and *continual* Culture. Had human Creatures come into the World with the full Strength of Men, and *with* the Weakneſs of Reaſon, and *with the* Vehemence of Paſſions who prevail in Children, *Children* [1] would have been too ſtrong, or *they would have been* too ſtubborn to have ſubmitted to the Government, and *to the* Inſtruction of their Parents. But as *Children* [2] were deſigned for a Progreſſion in Knowledge, and *for a Progreſſion in* Virtue, it was proper that the Growth of *Childrens* [3] Bodies ſhould keep Pace with *the Growth* [4] of *Childrens* (5] Minds, leſt the Purpoſes of that Progreſſion ſhould have been defeated. Among other admirable Purpoſes who this gradual Expanſion of *Childrens* [6] outward *Structure*, as well as inward Structure ſerve, this is one *Purpoſe*, that it afford ample Scope to the Exerciſe of many tender and *many* generous Affections, who fill up the domeſtic Life with a beautiful Variety of Duties and *of* Enjoyments; and is of Courſe a noble Diſcipline for the Heart, and an hardy Kind of Education for the more honourable and *more* important Duties of public Life.

The above-mentioned weak, and *the above-mentioned* ignorant State of Children, ſeem plainly to inveſt their Parents with ſuch Authority, and *with ſuch* Power, as is neceſſary to their Support, *and to their* Protection, and *to their* Education; but that Authority, and *that* Power, can be conſtrued to extend no farther than is neceſſary to anſwer thoſe Ends, and to laſt no longer than that Weakneſs and *that* Ignorance continue; wherefor the Foundation, or *the* Reaſon of

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[7] their. [8] their. [9] their. [1] they.
[2] they. [3] their. [4] that. [5] their.
[6] their.

the

the Authority and *of the* Power ceaſing, *the Authority and Power* [7] ceaſe of Courſe. Whatever Power, or *whatever* Authority, then, it may be neceſſary, or *it may be* lawful for Parents to exerciſe, during the None-age of their Children, to aſſume, or *to* uſurp the ſame, when *Children* [8] have attained the Maturity, or *have attained the* full Exerciſe of their Strength and *of their* Reaſon, would be tyrannical, and *would be* unjuſt. Hence it is evident, that Parents has no Right to puniſh the Perſons of their Children more ſeverely than the Nature of *Parents* [9] Wardſhip require, much leſs *have they a Right* to invade *Childrens* [1] Lives, *or* to encroach upon *Childrens* [2] Liberty, or *to* transfer *Children* [3] as their Property, or as their other Goods and Chattels, to any Maſter whatſoever.

The firſt Claſs of Duties which Parents owes their Children reſpect their natural Life, and theſe *Duties* comprehends Protection, *and* Nurture, *and* Proviſion, *and* introducing them into the World, in a Manner ſuitable to *Childrens* [4] Rank, and *ſuitable to their* Fortune, and the like.

The ſecond Order of Duties regard the intellectual, and *regard the* moral Life of their Children, or *regard their Childrens* [5] Education in ſuch Arts, and *in ſuch* Accompliſhments, as is neceſſary to qualify *their Children* [6] for performing the Duties *their Children* [7] owes to themſelves, and *owes* to others. As this was found to be the principal Deſign of the matrimonial Alliance, ſo the fulfilling that Deſign are the moſt important, and *the moſt* dignified of all the parental Duties.

In order therefor to fit the Child for acting his Part wiſely, and *for acting his Part* worthily, as a Man, *and* as a Citizen, and *as* a Creature of God, both Parents ought to combine their joint Wiſdom, *and*

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[7] they. [8] they. [9] their. [1] their.
[2] their. [3] them. [4] their. [5] their.
[6] them. [7] they.

their

their joint Authority and *their Power*, and each *Parent* apart to employ thoſe Talents, who is the peculiar Excellency and *peculiar* Ornament of their reſpective Sex. The Father ought to lay out, and *the Father ought to* ſuperintend their Education, the Mother *ought* to execute and to manage the Detail of which ſhe is capable. The *Father* [8] ſhould direct the manly Exertion of the intellectual, and *of the* moral Powers of his Child. *The Childs* [9] Imagination, and the Manner of thoſe Exertions, is the peculiar Province of the *Mother* [1]. *The Father* [2] ſhould adviſe, *and ſhould* protect, *and ſhould* command, and by his Experience, *and by his* Maſculine Vigour, and *by* that ſuperior Authority, who is commonly aſcribed to *the Fathers* [3] Sex, ſhould brace, and *ſhould* ſtrengthen his Pupil for active Life, *and* for Gravity, *and for* Integrity, and *for* Firmneſs in Suffering.

The Buſineſs of the *Mother* [4] is to bend and *to* ſoften her Male Pupil, by the Charms of her Converſation, and *by* the Softneſs, and *by the* Decency of her Manners, for ſocial Life, *and* for Politeneſs of Taſte, and *for* the elegant Decorums and Enjoyments of Humanity; and to improve, and *to* refine the Tenderneſs, and *the* Modeſty of her Female Pupil, and *to* form her to all thoſe mild domeſtic Virtues, which *Virtues* is the peculiar Characteriſtics and Ornaments of her Sex.

To conduct the opening Minds of their ſweet Charge through the ſeveral Periods of their Progreſs, *and* to aſſiſt *their Charge* [5] in each Period, in throwing out the latent Seeds of Reaſon, and *the latent Seeds of* Ingenuity, and *to aſſiſt them* in gaining freſh Acceſſions of Light and *of* Virtue: and at length, with all theſe Advantages, to produce the young Adventurers upon the great Theatre of human Life, to play their ſeveral Parts in the Sight of their Friends, *and in the Sight* of Society, and *of*

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[8] the former. [9] his. [1] latter. [2] former.
[3] his. [4] latter. [5] them. [6] former.

Mankind!

Mankind! How glorioufly do Heaven reward the Taſk, when the Parents behold thoſe dear Images, and *thoſe dear* Repreſentatives of themſelves, inheriting their Virtues, as well as *inheriting their* Fortunes, *and* ſuſtaining their reſpective Characters graceſully and worthily, and giving *their Parents* [6] the agreeable Proſpect of tranſmitting their Name with growing Honour, and *with growing* Advantage to a Race yet unborn!

Of our Duty to GOD.

Of all the Relations who the human Mind ſuſtains, that *Relation* which ſubſiſts between the Creator and his Creatures, *and between* the ſupreme Lawgiver and his Subjects, is the higheſt, and *is* the beſt *Relation*. This Relation ariſe from the Nature of a Creature in general, and *ariſe from* the Conſtitution of the human Mind in particular; the nobleſt Powers, and *the nobleſt* Affections of which point to an univerſal Mind, and would be imperfect, and *would be* abortive without ſuch a Direction.

A Senſe of the auguſt Aſpect, *of the* Grandeur, and *of the* beautiful Order of the Univerſe, and *of* the admirable Fitneſs of one Thing to another *Thing* in its vaſt Apparatus, leads the Mind neceſſarily, and *leads the Mind* unavoidably to a Perception of Deſign, or *to a Perception of* a deſigning Cauſe, the Origin of all, by a Progreſs as ſimple and *as* natural, as that *Progreſs*, by which *Progreſs* a beautiful Picture, or a fine Building, ſuggeſt to us the Idea of an excellent Artiſt.

As us conceives the divine Being before all, and *as us conceives him* above all, and greater than all, us naturally, and *us* without reaſoning, aſcribes to him every Kind of Perfection, *and* Wiſdom, *and* Power, and Goodneſs without Bounds, exiſting through all Time, and pervading all Space. We applies to *the divine Being* [7] thoſe glorious Epithets of our Crea-

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[6] them. [7] him. tor,

tor, *our* Preſerver, *our* Benefactor, the ſupreme Lord, and *the ſupreme* Lawgiver of the whole Society of rational *and of* intelligent Creatures.—Not only the Imperfections, and *the* Wants of our Being, and *of our* Condition, but ſome of the nobleſt Inſtincts, and *nobleſt* Affections of our Minds, connects us with this great and *this* univerſal Nature. The Mind in its Progreſs from Object to Object, from one Character and Proſpect of Beauty to another *Character and Proſpect of Beauty*, finds ſome Blemiſh, or *ſome* Deficiency in each, and ſoon exhauſts, or *ſoon* grows weary and diſſatisfied with its Subject; it ſee no Character of Excellency among Men, equal to that Pitch of Eſteem, which *Eſteem* it is capable of exerting; *it ſees* no Object within the Compaſs of human Things, adequate to the Strength of its Affection. Nor can *the Mind* [8] ſtop any where in this ſelf-expanſive Progreſs, or find Repoſe after *the Minds* [9] higheſt Flights, till *the Mind* [1] arrives at a Being of unbounded Greatneſs, and *unbounded* Worth, on whom *the Mind* [2] may employ its ſublimeſt Powers, without exhauſting the Subject, and give ſcope to the outmoſt Force, and *the outmoſt* Fulneſs of its Love, without Satiety, or *without* Diſguſt.

As our Affections depends on our Opinions of their Objects, and *as they* generally keep Pace with them, it muſt be of the higheſt Importance, and *it* ſeems to be among the firſt Duties we owes to the Author of our Being, to form the leaſt imperfect *Conceptions of his Character and Adminiſtration*, ſince we cannot form perfect Conceptions of his Character and Adminiſtration. For ſuch Conceptions, thoroughly imbibed, will render our Religion rational, and *will render* our Diſpoſitions refined. If our Opinions is diminutive, and *if they is* diſtorted, our Religion will be ſuperſtitious, and our Temper *will be* abject. Thus, if we aſcribes to the Deity that falſe Majeſty, which *falſe Majeſty* conſiſt in the unbenevolent, and

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[8] it. [9] its. [1] it. [2] it.

in

in the ſullen Exerciſe of mere Will or Power, or *if we* ſuppoſe *the Deity* [3] to delight in the Proſtrations of ſervile Fear, or *to delight in* as ſervile Praiſe, *the Deity* [4] will be worſhipped with mean Adulation, and *with* a Profuſion of Compliments. Farther, if *the Deity* [5] be looked upon as a ſtern, and *as an* implacable Being, delighting in Vengeance, *the Deity* [6] will be adored with pompous Offerings, *and pompous* Sacrifices, or *with* whatever elſe may be thought proper to ſooth and *to* mollify *the Deity* [7].

But if we believe perfect Goodneſs to be the Character of the Supreme Being, and *if we believes* that he loves thoſe moſt which reſembles him moſt, the Worſhip paid *the Divine Being* [8] will be rational and ſublime, and his Worſhippers will ſeek to pleaſe him, by imitating that Goodneſs, which *Goodneſs* they adore. The Foundation then of all true Religion is a rational Faith. And of a rational Faith theſe ſeem to be the chief Articles, to believe, "That an infi-
"nite all-perfect Mind exiſt, which *all-perfect Mind*
"has no oppoſite, nor any ſeparate Intereſt from that
"of his Creatures—that he ſuperintends, and *that*
"*he* governs all Creatures and Things — that his
"Goodneſs extends to all his Creatures, *but that it*
"*extends* in different Degrees indeed, according to
"*his Creatures* [9] reſpective Natures, but without
"any Partiality, or *without any* Envy—that he does
"every Thing for the beſt, or *that he does every*
"*Thing* in a Subſerviency to the Perfection, and *to*
"*the* Happineſs of the Whole—particularly, that he
"govern and direct the Affairs of Men—*that he* in-
"ſpects *Mens* [1] Action—*that he* diſtinguiſhes the
"good *Men* from the bad *Men*—*that he* loves and
"befriends the former, is diſpleaſed with, and pities
"the latter in this World—and will, according to
"*Mens* [2] reſpective Deſerts, reward *the* one, and
"*will* puniſh the other in the next *World*—that, in

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[3] him. [4] he. [5] he. [6] he. [7] him.
[8] him. [9] their. [1] their. [2] their.

fine,

" fine, he is always carrying on a Scheme of Virtue,
" and *a Scheme of* Happineſs, through an unlimited
" Duration—and *that he* is ever guiding the Uni-
" verſe, through its ſucceſſive Stages and *ſucceſſive*
" Periods, to higher Degrees of Perfection and *of*
" Felicity."

Wherever right Conceptions of the Deity *prevails*, and of his Providence prevails, when he is conſidered as no Enemy, no Tyrant to his Creatures, but a Friend *and* a Benefactor, and an indulgent Sovereign, *and* the inexhauſted Source of Light, and *of* Love, and *of* Joy, *and* as acting in the joint Character of a Father and *a* Governor, *and* imparting an endleſs Variety of Capacities to his Creatures, and ſupplying them with every Thing neceſſary to their full Completion, and *to their full* Happineſs, what Veneration, and *what* Gratitude muſt ſuch Conceptions excite in the Mind? How natural, and *how* delightful, muſt it be to one whoſe Heart is open to the Perception of Truth, and *to the Perception* of every Thing fair, *and of every Thing* great, and *of every Thing* wonderful in Nature, to contemplate and *to* adore him, who is the firſt fair, *and* the firſt great, and *the* firſt wonderful; in whom Wiſdom, *and in whom* Power, and Goodneſs dwells vitally, *and dwells* eſſentially, *and* originally, and act in perfect Concert? What Grandeur is here to fill the moſt enlarged Capacity, what Beauty *is here* to engage the moſt ardent Love, what a Maſs of Wonders in ſuch Exuberance of Perfection to aſtoniſh and *to* delight the human Mind through an unfailing Duration?

It is our Duty, as well as *it is our* higheſt Intereſt, often at ſtated Times, and by decent and *by* ſolemn Acts, to contemplate and *to* adore the great Original of our Exiſtence, the Parent of all Beauty, and *the Parent* of all Good; to expreſs our Veneration, and *our* Love, by an awful and by a devout Recognition of his Perfections, and to evidence our Gratitude by celebrating his Goodneſs, and *by* thankfully acknowledging all his Benefits. It is likewiſe our Duty, by proper Exerciſes of Sorrow, and *of* Humiliation, to

confeſs

confeſs our Ingratitude and *our* Folly, and to ſignify our Dependance on God, and our Confidence in *Gods* [3] Goodneſs, by imploring *Gods* [4] Bleſſing, and *his* gracious Concurrence in aſſiſting the Weakneſs, and *in* curing the Corruptions of our Nature; and finally, to teſtify our Senſe of his Authority, and *to teſtify* our Faith in his Government, by devoting ourſelves to do his Will, and *by* reſigning ourſelves to his Diſpoſal. Theſe Duties is not obligatory, becauſe the Deity needs, or *that he* can be profited by *theſe Duties* [5]; but as they are apparently decent, and *apparently* moral, *and* ſuitable to the Relations he ſuſtains of our Creator, *our* Benefactor, *our* Lawgiver, and *our* Judge, expreſſive of our State, and *of our* Obligations, and improving to our Tempers, by making us more rational, *and more* ſocial, *and more* God-like, and conſequently *by making us* more happy.

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[3] his. [4] his. [5] them.

CHAP.

CHAP. VI.

Exercises of mean and improper Diction, to be turned into a pure and elegant Style.

IN giving a rough Draught or Relation in a ſmall or narrow Compaſs of Man, we muſt call to mind that Man ſprings up from ſmall Beginnings, and opens his Capacities and Temper of Mind by little and little, as the Deſigns of Life make neceſſary their Appearance, and goes forward not ſpeedily through different Stages to Ripeneſs, and when he has reached it by little and little, leans downward till he ſinks into the Grave. Let us keep Company with him in his going forward through theſe Stages following in Order, and take Notice of the Principles which put him in Action, and the Fortunes which wait on him in each, that we may have a full Sight of him.

Man is brought into the World a Creature of little Strength, without Help, and unable to bear Hardſhips, not furniſhed with Food, or with Dreſs, and whatever elſe is fit for the Means of Living or Defence. And yet, laid open as the young Child is to Wants and Dangers without Number, it is quite out of his Power to furniſh the firſt of theſe, or to make himſelf ſafe againſt the ſecond of them. But though he is thus weak, and thus laid open, he finds preſent and ſure Succours in the Love and good Liking of his Parents, who refuſe no Work, and give up no Hazards to nurſe and raiſe up to Maturity the tender Baby. By theſe ſtrong natural Impulſes, as by ſome very ſtrong Chain, does Nature tie the Parent to the Child, and make the ſtrongeſt moral Junction on his Side, before the Child has any Thought of it. Want of Food, and Want of Drink, with all the

Feelings that keep them Company, or are joined with them, make manifeſt themſelves by a Tongue of a very ſtrong Meaning and forcibly moving. As the different Senſes bring in Notices and Advices of encompaſſing Objects, we may ſee in the young Beholder early Marks of increaſing Wonder and Amazement. Clear Things and alarming Sounds are ſeen and hearkened to with a Sort of Diſturbance and Affright. But, without reſting on any, he very deſirouſly paſſes on from one Thing to another, always pleaſed with what is moſt new. Thus the Love of what is new is made, and the Paſſion of Wonder kept from ſleeping. By little and little he comes to be intimate with the moſt common Things, his Parents, his Brethren, and others of the Family who are moſt acquainted with him. He takes a fond liking to them, is not eaſy when they are gone, and delighted to ſee them again. Theſe Feelings come to be the Ground of a moral Adherence on his Side, and, by this mutual Fellow-feeling, he creates the domeſtic League with his Parents, Brethren, and with others of the Family. Hence he comes to be affected with their Concerns, and feels Joy or Grief, Hope or Fright, on their Account, as well as his own. As his Paſſions now go beyond himſelf to others, he is called a good or ill Creature, as he is well or ill conditioned to them. Theſe then are the firſt Ties of the moral Chain, the early Elements or Out-lines of his Character, his firſt rough Endeavours towards Acting, Liberty, Manhood.

When he begins to make an Expedition from the Nurſery, and enlarges his Acquaintance from home, he makes a little Round of Play-Fellows, goes with them into Play, or ſeeks after Enterprizes; and leads, or is led by them, as his Genius is more or leſs ambitious. Though this is in a proper Manner the Time in which Appetite and Paſſion have the Superiority, yet his Fancy and inward Powers open apace; and as the various Pictures of Things paſs before the Eye of the Mind, he makes different

Taſtes, likes ſome Things, and does not like others, as his Parents, Play-fellows, and a thouſand Accidents lead him to join together pleaſing or diſpleaſing Sets of Ideas, or repreſent to him Things in enticing or hateful Lights.

As his Proſpects are made larger, his active and his ſocial Powers ſpread out themſelves in an equal Degree; the Love of doing, of copying, and of Praiſe, Rivaling, Inquiſitiveneſs, Aptneſs to be taught, a Paſſion for Command, and Fondneſs of Mutability. His Paſſions are quick, changeable, and bending to every Stamp. His Adherences and Averſions ſpeedily follow each other. He compares Things, knows the Difference of Actions, judges of Reputations, and loves or hates them, as they ſeem well or ill affected to himſelf, or to thoſe he loves dearly. In the Interim he ſoon grows ſenſible of what follows from his own Deeds, as they draw Praiſe, or bring Diſdain; he takes Pride in the former, and is aſhamed of the latter, wants to ſecrete them, and bluſhes when they are diſcovered. By means of theſe Powers he comes to be a fit Subject for Improvement, the moral Junction is drawn cloſer, he feels he is to account for what he does to others, as well as to himſelf, and thus is by Degrees growing ripe for Society, and for acting.

As a Man proceeds from Childhood to Youth, his Paſſions, as well as Obſervations, take a more large Range. New Senſations of Pleaſure call him to follow new Things, he grows ſenſible to the enticings of Comelineſs, he feels a particular Fellow-feeling with the Sex, and makes a more tender Sort of Adherence than he has yet experienced. This comes to be the Coherence of a new moral Relation, and gives a milder Manner to his Paſſions and way of acting. In this boiſterous Period he enters by a greater Depth into a Taſte of Friendſhip, Company, Exerciſes, and Diverſions; a liking to Truth, and a liking of Imitation and of Deſign waxes upon him; and as his Junctions ſpread among his Neighbours, Fellow-citizen

citizens, and Country-men, his eager Desire after Applause, Rivalry, and social Good-likings wax more vehement and active. In the mean Time, it is not possible for him to have lived thus long without having some Knowledge of those grand Marks of Order, Wisdom, and Goodness, which are impressed on the conspicuous Creation; and of those stout Hints within himself of a Parent-Mind, the Spring of all Knowledge and Beauty; and Object as well as Spring of that Activeness, and those Breathings after which sometimes rouze his inmost Frame, and carry him out of himself to an all-mighty and all-governing Power. Hence spring those Thoughts of awful Regard, and those Affections of Thankfulness, intire Submission and Love, which join the Soul with the Author of Nature, and make that most lofty and God-like of all Junctions.

Man having now got to his Prime, either new Passions follow, or the old Number are turned about to a higher Pitch. For growing more perceptible of his Junctions with the Public, and that peculiar Society of Men under the same Government to which he more instantly belongs, and taking too a larger View of human Life, and its different Wants and Happinesses, he creates more familiar Friendships, endeavours to seize Power, seeks Honour, lays down more moderate Plans of Advantage, and comes to give more heed to the Concerns of Society; he enters into Family-Junctions, and humours those Charities which spring from thence. The governing Passions of this Period stoutly push him on to provide for the Declines of Life; and in it Commiseration and Thankfulness put forth their ascending Power in pressing the Man, now in full Strength, to repay the Love and Care of his Parents, by relieving their Wants, and easing their Infirmities.

At length human Life verges downwards, and old Age comes on fast with its Solicitude, Love of Ease, and Love to private Interest, Timidity, provident Care of Futurity, and Love of Offspring. The Knowledge, gained by Practice, of the aged, is

made to direct, and their Freedom from Paſſion to allay the Heat of Youth; the former learns them to have a Retroſpect on paſt Follies, and the latter to look forward into what follows from Things, and make Proviſion againſt the worſt. Thus every Age has its particular Genius and Rank of Paſſions anſwering to that Period, and moſt availing to the Succeſs of the reſt. And thus are the Wants of one Period relieved by the Capacities of another, and the Weakneſſes of one Age are ſuitable to the Paſſions of another.

A Child's Parents are amongſt the firſt Objects of his Notice; he comes to be early acquainted with them, he puts a ſingular Truſt in them, and ſeems to reſpect them with a fond liking, the early Foretellings of his Goodneſs and Thankfulneſs in Time to come. Thus does Nature deliver with Authority the firſt Lines of the Duty of a Son, even before a proper Knowledge of the Tie is made. But when the Child is waxed, and has arrived to ſuch a Degree of Knowledge as to underſtand the moral Conjunction, and underſtands how much he is obliged to his Parents; when he looks back on their ſoft and unintereſted Love, their continual Cares and Labours in bringing up, inſtructing, and taking Care of beforehand for him while in that State, in which he had neither Senſe nor Strength to care for himſelf, muſt know in his own Thoughts that he owes to them theſe particular Duties.

To venerate and reſpect them as the Means of Nature in bringing him to Life, and to that State of Conſolation and Felicity which he enjoys; and for that Reaſon to value and copy after their good Qualities, to eaſe, and bear with, and ſpread, as much as in his Power, a becoming Maſk over their Failings and Weakneſſes.

To be mightily thankful to them for thoſe Benefits which it can hardly ever be poſſible for him to pay back in a full Manner; to ſhew this Thankfulneſs by giving good Heed to their Wants, and an earneſt Diligence to ſupply them; by a humble Regard to their

their Authority and Counſel, eſpecially by obſerving it with reſpect to chuſing a Wife, and of an Occupation; by ſubmitting to their Humours rather than ſnarlingly contending with them, as bringing to mind how often they have been ill uſed by his; and, to be ſhort, by calming their Cares, by eaſing their Griefs, and by bearing up the Weakneſſes of Age, and making the after Part of their Days as happy and chearful as in his Power ——To pay them theſe Reverences, and to pay them theſe Returns, is, as we find Plato to ſay, to return the oldeſt, and the beſt, and the greateſt of Debts, next to thoſe we are indebted to our great and general Parent. Theſe Reverences, theſe Returns are founded in our Nature, and they are conformable to the moſt original Rules of Thankfulneſs, Reverence, Right, natural Love and Godlineſs, which are weaved with our Conſtitution itſelf; and we cannot be wanting in them, without we throw away that Nature, and acting contrary to thoſe Rules.

As his Brethren and Siſters are the next with whom the Creature makes a ſocial and moral Conjunction, it is to them he owes a brotherly Reſpect; and he ought to engage in a cloſe Covenant of Friendſhip with them, a reciprocal Fellow-feeling, Counſel, Help, and a noble Communication of kind Offices, calling to mind that they are related to a common Father and Mother, and that Brother-hood of Nature which joins them into a cloſer Community of Advantage and Love.

The Condition of the Brute Creation is very various from that of human Creatures. The Brutes are cloathed, and for the moſt Part armed by their Make, eaſily find what is fit for their Livelihood, and ſoon arrive at their Strength and Ripeneſs; ſo that they want the Care and Help of their Parents but for a little Time, and for that Reaſon we perceive that Nature has given to them wandering and fleeting Loves. The Junction being downright natural, and made only for generating and bringing up their Offspring, no ſooner is that Purpoſe compaſſed, than the Conjunction is diſunited of Courſe. But

the human Race are of a more tender and impotent State; their Child-hood and Non-age continue longer; they advance ſlowly to Force of Body, and Ripeneſs of Reaſon; they need continual Heeding, and a long Courſe of Cares and Toils to bring them up to Decency, Virtue, and the different Arts of Life. Nature has, on that Account, procured beforehand for them the moſt loving and ſolicitous Tutors to help their Weakneſs, to ſupply their Wants, and to complete them in thoſe proper Arts, even their own Parents, on whom ſhe has laid this very great Charge, made agreeable by the moſt enticing and ſtrongeſt of all Ties, the Love becoming Parents. But except both agree in this agreeable Taſk, and continue their united Labours, till they have brought up and planted out their young Colony, it muſt come to be a Prey to every rude Intruder, and the Deſign of Nature in the primitive Junction of the human Couple be overthrown. Therefor our Make, as well as State, is a clear Mark that the human Sexes are appointed for a more familiar, for a moral and enduring Junction. It is clear alſo, that the chief Deſign of Marriage is not to generate and nurſe up an Offspring, but to teach and model Minds for the great Duties and large Appointments of Life. Society muſt be ſupplied from this primitive Nurſery with uſeful Members, and its goodlieſt Decorations and Upholders. But how ſhall the young Plants be preſerved againſt the Severity of the Air and Seaſons, improved and raiſed to Ripeneſs, if Men, like Beaſts, give way to roving and mixed Amours.

The Mind is apt to be ſcattered in its Views, and Deeds of Friendſhip and Humanity, except the former be pointed to a peculiar Object, and the latter buſied in a peculiar Buſineſs. When Men once give way to this Diſſipation there is no ſtopping their full Speed, they wax inſenſible to moral Attractions, and by hindering, or leſſening the comely and regular Exerciſe of the ſoft and humane Feelings of the human Heart, they in time come to be not fit for, or averſe to the making a moral Junction of Souls,

which

which is the ſtrong joining of Society, and the Spring of the pureſt home Joys. Whereas a reaſonable and not depraved Love, and its beautiful Comrade, Marriage, gather together a Man's Proſpects, guide his Heart to its fit Object, and by reſtraining his Love to that Object, do indeed make large its Influence and Uſe. Moreover it is but too apparent from the Behaviour of Mankind, that the common Ties of Humanity are too weak to bind and engage the Paſſions of moſt People in the Affairs of Society. The Conjunctions of Neighbourhood, Acquaintance, and common Correſpondence, are too wide a Field of Action for many, and the Conjunctions of a Public, or Society of Men under the ſame Government are ſo far more, and in which many either care not, or know not how to put forth themſelves. Therefor Nature, always diſcreet and kind, by inſtilling that ſtrong Fellow-feeling which prevails between the ſingle ones of each Sex, and by preſſing them to make a ſingular moral Conjunction, the Foundation of many domeſtic Endearments, has meted out to each Couple a peculiar Sphere of Action, in a Proportion to their Proſpects, and fitted to their particular Capacities. Beſides, by affecting them deeply in the Cares of their own little Round, ſhe has joined them more cloſely with Society, which is made up of particular Families, and tied them down to their good Conduct in that particular Society of People to which they pertain. This moral Junction is Marriage, and this Province of Action is a Family. It is indubitable from what has been ſpoken, that, to grown up Perſons, who have Fortune enough to make Proviſion for a Family, according to their Order and State in Life, and who are giſted with the common Degrees of Diſcretion fit to conduct a Family, and teach Children, it is a Duty they owe to Community to marry.

The Minds of both Sexes are as much made the one for the other, by a due Mixture particular to each, as their Perſons. The Force, Steadineſs, Bravery, Serioufneſs, and Grandeur of Mien of the Man, anſwer to the Tenderneſs, Delicacy, Softneſs

of Paſſion, Fineneſs of Taſte, and Modeſty of Converſation of the Woman. The Male Mind is made to ſtand in Defence, to think circumſpectly, to ſee beforehand, invent, and give Counſel. The Female Mind is made to put Truſt in, to fancy, conceive, to be obſequious, and to do what is planned. Therefore the due Mixture of theſe various Sexes of Minds make a fine moral Junction; and the well-proportioned Contrariety of various or contrary Qualities, like a due Temperament of Diſcords in a Compoſition of Muſic, raiſes the Melody of Society more than if they were all unvaried Notes to each other. And this Junction of moral Sexes, if we may call it ſo, is clearly more availing to the Improvement of each, than if they lived ſeparate. For the Man not only defends and gives Counſel, but imparts Strength and Firmneſs to the Woman. She, in her Turn, ſoftens, purifies, and refines him. In her Company he finds Calmneſs from Action and Care, and in her Friendſhip the Heat into which his Paſſions were wrought by the Tumult and Confuſion of public Life, ſinks down and ſettles into a Repoſe; and a thouſand Graces and Comelineſſes, that want Names, that iſſue from her Words and Acts, model him for a more mild and fine Behaviour. His Converſe and Example, on the contrary, make her Proſpects larger, and raiſe her Thoughts, ſupport her Steadineſs, and free her from a thouſand Fears and Diſturbances, to which her more weak Sex makes her liable.

The natural Rules of the matrimonial League are the following.

1. Mutual Faithfulneſs to the Marriage-Bed. Want of Fidelity fruſtrates the very Purpoſe of Marriage, diſunites the natural Cement of the Relation, makes feeble the moral Junction, the principal Strength of which is in the Alternation of Love, and by making the Offspring dubious, leſſens the Care and Adherence proper to their Education.

2. An Agreement of Advices and Endeavours to advance the common Advantage of the Family, and to educate their common Offspring. With a Deſign to notice

notice theſe Rules it is fit to improve, both before and in the married State, the ſtricteſt Comelineſs and Chaſtity of Manners, and a true Knowledge of what ſits their particular Characters.

3. The Conjunction muſt be unbroken and for Life. The Nature of Friendſhip, and in a particular manner of this Kind of it, the Education of their Young, and the Order of Society and of Conſecutions which would otherwiſe be very complicated, do all appear to demand it. To keep this Conjunction, and make the Marriage Condition more melodious and conſolable, a reciprocal Eſteem and Tenderneſs, a Reſpect equal on both Sides, and Forbearance, an imparting of Counſels and Help, and legal Power, are entirely proper. If they both keep within their juſt Bounds, there need be no Conteſt about Power, and there will be no Conteſt. They have no contrary nor no diſtinct Advantage, and for that very Reaſon there can be no proper Foundation for Contrariety of Behaviour.

The Conjunction of Parents with their Children follows naturally from the Marriage Junction, and the Duties which they owe them follow in as natural a manner from that Junction. The weak Condition of Children, who are liable to ſo many Wants and Hazards, demands their continual Care and Notice; their unlearned and unimproved Minds aſk for their continual Information and Improvement. Had human Creatures been born with the full Force of Men, and the Feebleneſs of Underſtanding and the Force of Paſſions which operate in Children, they would have been too ſtout or too obſtinate to have acquieſced to the legal Authority and Tuition of their Parents. But as they were intended for a Proceſs in Knowledge and what is virtuous, it was fit that the Waxing of their Bodies ſhould keep Pace with the Waxing of their Minds, leſt the Intentions of that Proceſs ſhould have been to no Effect. Among other wonderful Deſigns which the ſpreading out by Degrees of their outward as well as inward Frame ſerves, one is, that it gives large room to the Practice of many mild and generous

Affections

Affections, which fill up the domeſtic Life with a handſome Variety of Duties and Fruitions; and are of conſequence a grand Inſtruction for the Heart, and a ſtout ſort of Tuition for the more renowned and weighty Duties of publick Life.

The above ſpoken feeble and unlearned State of Children, appears clearly to give their Father and Mother ſuch Rule and Power as is fit to their Maintainance, Defence, and Inſtruction; but that Rule and Power can be deemed to reach no farther than is proper to anſwer thoſe Deſigns, and to continue no longer Time than that Feebleneſs and unlearned State laſt. Wherefor the Ground and Cauſe of the Rule and Power failing, they are at an End of Conſequence. Whatever Force or Rule then it may be fit for Parents or juſt for them to make uſe of while their Children are young, to take upon them, or ſeize unjuſtly the ſame when they have arrived at the Ripeneſs or full Uſe of their Strength and Underſtanding, would be cruel and not juſt. Therefor it is manifeſt, that Parents have no Authority to chaſtiſe the Perſons of their Children more rigidly than the Nature of their Guardianſhip demands, much leſs to attack their Lives, to aſſail their Freedom, or to make them over as their Right of Poſſeſſion, or as their Goods and Chattels, to any Maſter whoſoever.

The firſt Rank of Duties which Parents are indebted to their Children, have a Relation to their natural Life; and theſe Duties include Defence, bringing them up, providing for them before-hand, putting them into the World in a way fit for their Station and Eſtates, and ſuch like Duties.

The ſecond Rank of Duties has Relation to the mental and moral Life of their Young, or their Tuition in ſuch Arts and Embelliſhments as are proper to fit them for doing the Duties they are indebted to themſelves and to other People. As this was found to be the chief Purpoſe of the Marriage Junction, ſo the making good that Purpoſe is the greateſt and higheſt of all the Duties of Parents. In order therefor to make the Child fit for doing his Part with Wiſdom and

in

in a worthy manner, as a Man, as a Citizen, and a Creature of God, both Parents ſhould unite their combined Wiſdom, Authority, and Power, and each Parent ſeparately to uſe thoſe Gifts of Nature, which are the peculiar Excellency and Decoration of their particular Sex. The Father ſhould lay out and overſee their Education, the Mother to put in Act what is planned, and tranſact the Particular of which ſhe is able. The Father ſhould guide the maſculine Effort of the mental and moral Powers of his Child. His Fancy and the Way of thoſe Efforts are the particular Buſineſs of the Mother. The Father ſhould give advice, defend, and govern, and by his Knowledge gained by Practice, manly Strength, and that higher Authority, which is for the moſt part imputed to his Sex, brace and make ſtrong his Pupil for a Life of Action, for Serioufneſs, Uprightneſs of Heart, and Steadineſs in Suffering. The Office of the Mother is to bow and ſoften her Boy by the Pleaſantneſs of her Diſcourſe, and the Softneſs and Comelineſs of her Manners, for ſocial Life, for Fineneſs of Taſte, and the fine Decencies and Fruitions of Humanity; and to meliorate and make fine the Tenderneſs and Modeſty of her female Pupil, and to model her to all thoſe mild domeſtic Virtues which are the particular Marks and Decorations of her Sex.

To guide the opening Minds of their pleaſing Truſt through the various Periods of their Progreſſion, to help them in each Period in caſting out the hidden Seeds of Reaſon and Genius, and in getting new Augmentations of Light and Virtue; and at laſt, with all theſe favourable Circumſtances, to bring the young Enterprizers upon the great Theatre of Human Life, to play their various Parts before the Eyes of their Friends, of Society, and Men and Women! How nobly does Heaven repay the Taſk, when the Parents ſee thoſe dear Likeneſſes and Repreſentatives of themſelves, poſſeſſing their Virtues as well as Eſtates, ſupporting their particular Reputations with a Grace and in a worthy Manner, and giving them the pleaſing View of conveying their Name with waxing Honour

and

and Intereſt to a Generation not yet come into the World.

Of all the Relations which the Mind of Man bears, that which continues between the Creator and his Creatures, the chief Lawgiver and his Subjects, is the higheſt and fineſt. This Relation ſprings from the Nature of a Creature in common, and the State of the human Mind in peculiar, the greateſt Powers and Affections of which direct to a general Mind, and would not be perfect and to no Effect without ſuch a Pointing. A Senſe of the ſplendid Look, Greatneſs, and comely Order of the general Syſtem of Things, and the to be admired Meetneſs of one Thing to another in its large Furniture, leads the Mind, by inevitable Conſequence, and in a manner not to be avoided, to a perceiving of Deſign, or of a deſigning Cauſe, the Fountain of all, by a Courſe as ſimple and natural as that by which a handſome Picture, or a fine Building, hints to us the Notion of a fine Profeſſor of an Art. As we think this Being before all, above all, and greater than all, we in a natural Manner, and without Argument, impute to him every thing that is perfect, Wiſdom, Power, and Goodneſs, without Limits, having a Being through all Time, and paſſing through the whole Extenſion of Space. We apply to him thoſe grand Epithets of our Creator, Preſerver, a Beſtower of Benefits, the great Lord and Lawgiver of the whole Society of reaſonable underſtanding Creatures.—Not only the Defects and Wants of our Being and State, but ſome of the nobleſt Deſires of our Minds, join us with this great and general Nature. The Mind in its Courſe from Object to Object, from one Character and View of Beauty to another, finds ſome Mark of Deformity or Want in each, and ſoon drains or grows weary, and not ſatisfied with its Subject; it ſees no Reputation of Dignity among Men equal to that Pitch of high Value which it is capable of putting forth; no Object within the Extent of human Things equal to the Strength of its Affection. Nor can it ſtop any where in this ſelf-ſpreading Courſe, or find Reſt after its higheſt Flights, till it gets at a

Being

Being of unlimited Greatneſs and Value, on whom it may employ its greateſt Powers without draining the Subject, and give Liberty to the utmoſt Strength and Fulneſs of its Love without being glutted, or without taking a Diſtaſte.

As our Affections rely on our Notions of their Objects, and for the moſt part keep Pace with them, it muſt be of the greateſt Conſequence, and appears to be amongſt the firſt Duties we are indebted to the Author of our Being, to have the leaſt defective, ſeeing we cannot make perfect Notions of his Reputation and Adminiſtration. For ſuch Notions thoroughly drank in will make our Religion reaſonable, and our Diſpoſitions purified. If our Opinions are little and writhed, our Religion will be ſuperſtitious, and our Temper mean. Thus, if we impute to the Deity that falſe Majeſty, which is made up of the unkind and ſullen Practice of mere Will or Power, or think he takes Pleaſure in the Proſtrations of ſlaviſh Fear, or as ſlaviſh Praiſe, he will be worſhipped with mean Flattery, and a great deal of Compliments. Moreover if he be looked upon as a harſh, and not as a pacified Being, taking delight in Revenge, he will be worſhipped externally with grand Offerings, Sacrifices, or any thing elſe that may be thought fit to calm and ſoften him. But if we will give credit that perfect Goodneſs is the Character of the higheſt Being, and that he likes thoſe moſt who are moſt like him, the Worſhip given to him will be reaſonable and grand, and his Worſhippers will deſire to imitate him, by endeavouring to reſemble that Goodneſs which they pray to. The Ground then of all real Religion is a wiſe Belief. And of a wiſe Belief theſe appear to be the chief Terms: To have Faith, "that an unlimited altogether-complete Mind lives, who has no contrary nor any divided Intereſt from that of his Creatures—that he overſees and rules over all Creatures and Things—that his Goodneſs ſtretches out to all his Creatures, in various Degrees, it is true, in a manner agreeable to each of their Natures, but without inclining to one Party more than another, and

without

without Malice—that he acts every Thing for the beſt, or in being helpful to the Completeneſs and Happineſs of the Whole—in a particular manner, that he directs and rules the Buſineſs of Men—looks into their Actions—differences the Good from the Bad—likes and is a Friend to the Former; is not pleaſed with, and has Pity on the Latter in this World—and will, according as each deſerves, repay one and puniſh the other in the World to come—that, in ſhort, he is for ever carrying on a Scheme of Virtue and Felicity through a Continuance that is not limited—and is always conducting the general Syſtem of Things through Stages following in Order and Rounds of Time, to higher Degrees of Completion and Happineſs."

Wherever right Notions of the Deity and his Care over created Beings is in Force, when he is thought upon as the undrained Fountain of Love, and Light, and Joy, as performing in the united Reputation of a Father and Ruler, giving an endleſs Difference of Capacities to his Creatures, furniſhing them with every thing fit to their full Accompliſhment and Happineſs; what awful Reverence and Thankfulneſs muſt ſuch Notions raiſe up in the Mind? How like to Nature and pleaſant muſt it be to a Heart open to the Act of perceiving of what is real, and of every Thing fair, great, and wonderful in Nature, to think upon and worſhip him, who is the firſt Beautiful, the firſt Grand, and the firſt Amazing; in whom Wiſdom, Power, and Goodneſs inhabit in ſuch a manner as to give Life, and by the Conſtitution of Nature, and primitively, and perform in complete Symphony? What Greatneſs is here to fill the moſt amplified Breaſt! What Beauty to induce the hotteſt Love! What a Lump of Wonders in ſuch an over-flowing Abundance of Perfection to amaze and pleaſe the Mind of Men and Women through an everlaſting Continuance.

It is therefor our Duty, as well as greateſt Advantage, often and at fixed Times, and by comely and grave Deeds, to think upon and worſhip the great Spring

Spring of our Being, the Father of all that is beautiful, and of all Good; to ſpeak forth our Reverence and Love, by a worſhipful and religious Acknowledgment of his Completeneſs, and to make our Thankfulneſs appear by making famous his Goodneſs, and in a thankful manner confeſſing all his Favours. It is in like manner our Duty by fit Practices of Grief and Humbleneſs of Mind to own our Unthankfulneſs and Fooliſhneſs, and to declare by ſome Token our Dependance on God, and our Truſt in his Goodneſs, by begging his Bleſſing and kind Agreement in helping the Weakneſs, and making whole the Depravation of our Nature; and, in Concluſion, to declare by ſome Mark our Senſe of his Command, and our Belief in his manner of Ruling, by addicting ourſelves to do his Will, and giving up ourſelves to his Management. Theſe Duties are not binding becauſe the Divine Being has any Occaſion for them, or can be advantaged by them; but as they are clearly comely and moral, proper to the Relations he bears of our Maker, Conferrer of Benefits, Giver of Law, and Judge, declarative of our Circumſtance and Obligations, and advancing nearer to Perfection our Tempers, by making us more rational, fitter for Society, God-like, and ſo more happy.

FINIS.

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